

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION

VOL. XXX.—NEW SERIES, No. 1246.]

LONDON: WEDNESDAY, OCTOBER 6, 1869.

PRICE { UNSTAMPED.. 5d.
{ STAMPED..... 6d.

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Ecclesiastical Affairs.

THE WORK BEFORE US.

IV.

THE SCOTCH ESTABLISHMENT.

OUR survey of "the work before us" must, of course, include the Establishment of the Church of Scotland. If, as yet, we have mentioned it incidentally only, it is not because we do not assign to it an important place in the coming struggle. It occupies, however, a position peculiar to itself. For the present, at any rate, it is out of the direct line of battle. The Scotch Kirk has few of those relations of ecclesiastical kinship to the Church of England, which the Irish Church had. Were the slender tie between it and the State severed to-morrow, unquestionably, the argument in favour of religious equality would be thereby greatly strengthened. But it is far too attenuated to be turned to much service in support of the English Establishment. It resembles a fortress the gates of which we should very well like to be opened to us, but which as it may be easily masked, it would be a misapplication of force, and a needless loss of time, to sit down before and besiege.

To assail the weakest and least defensible position in the line of your opponents, when you have ascertained it, beyond all doubt is the most natural course to resolve upon. In most cases, too, it would be the wisest. When the protracted and severe conflict over the Irish Church Bill was brought to an end by the passing of that measure, the thoughts of not a few members of Parliament turned northward, and "Now for the Scotch Church!" was the exclamation on the lips of most anti-Establishmentarians. Nevertheless, before the struggle is shifted to that field, there are several considerations requiring to be carefully weighed.

In the first place, regard must needs be had to the disposition and temper of the Scotch people. It would be a mistake to take from them the choice of the time and mode in which the question of their own Church Establishment shall be settled. They must lead the way in what so nearly touches their interests. The battle cannot possibly be fought for them in Parliament—at least with the slightest hopes of success—whilst they remain inactive. The Scotch people, we are told—and we do not discredit the statement—do not need to be incited to the work of Voluntaryism. They presented that controversy to others thirty years ago. They then fought a manly

fight against the theory of State-Churchism and won it. If they have not put an end to the system in the actual form in which it exists among them, it has not been for want of the power to do so, but because they were tenderly considerate of the feelings of those over whom they had achieved a signal victory. Besides, they might easily complete their conquest whenever they chose. Church and State are united north of the Tweed by the merest thread. They have but to will it, and the thread would be snapped. Hitherto, however, they have not declared their will. Their attitude towards the Presbyterian Establishment is one of careless endurance. Its existence does not sensibly hurt them. It may sometimes annoy them, but hardly ever to such an extent as to make them smart. Whilst this continues to be the case, everybody with an eye in his head will see at a glance that the adherents to the cause of religious equality in England cannot well select Scotland for their next Parliamentary campaign. They would, of course, be met by the challenge—"Whom do you represent? What authority have you at your back? If Scotchmen see well to let this matter rest, why do you meddle in it?"

But again, the shape into which the question, considered as a practical question, has run in Scotland, is not just such as is best adapted to excite enthusiasm and insure self-sacrificing effort among the English people. The Scottish Kirk has not been forced upon the Scottish nation by Imperial power. It is indigenous. In doctrine and discipline it harmonises with the faith and practice of the great majority of the people. Its political influence is but a bagatelle. Whatever it may have been, it is not now socially overbearing. Here and there it may stand in the way of much-coveted and wholesome legislation—as it did last Session in reference to parochial schools—but it is not a very visible impediment in the way of political and social progress. The chief objection to the Scotch Establishment is the religious objection. It muffles the Church's conscience, and enervates her spiritual energies. That it is tolerated by the unestablished and unendowed Presbyterian communions only shows that even in Scotland organised and earnest effort for a purely spiritual result needs some additional motive to the professed one of jealousy for "the crown rights of the Redeemer." Now, it would be difficult, if not impossible, to unite the English people in a political movement towards so fine and abstract an issue. If the Scotch made it clear that they were determined to relieve themselves and their religion of the dead weight of an Establishment, that fact alone would tell mightily upon Parliament and the constituencies. But until they see fit to do so—until they press into the van, and demand the immediate settlement of the question in its bearing upon themselves as a nation, it would be impracticable to enlist English sympathies in a separate agitation for liberating the Scotch Kirk from her political bonds.

And yet it is not at all unlikely that the question of the Scotch Establishment will be legislatively disposed of before that of the English Establishment will have become ripe enough for settlement. A very slight pressure from within its own pale in favour of increased liberty, whenever it shall chance to be consoured with a moderate but high-toned movement from without, for the enfranchisement of living

and working Christianity from all entanglement with civil authority, will suffice to bring about the consummation. Whenever the Scotch Members of the House of Commons, backed by a fair expression of public opinion by the Scotch people, shall agree to bring the question forward with a view to the final disposal of it, they may securely count upon the co-operation of English Nonconformists, and, we think we may safely predict, of advanced Liberals, whose political sympathies are with them. Nor will they have any very formidable opposition to apprehend. The ice has been broken for them by the Irish Church Act, and every one knows how much easier it is to follow suit than to create a precedent. They will have no war of creeds, nor of ecclesiastical forms, to fear. The interests of property involved are neither of great magnitude nor complication. The nobles of the country have already, in considerable numbers, detached themselves from the Establishment by joining the Episcopalians, and the Free-Church leaders who were pledged to the principle of Establishments are one by one departing to their rest. The change contemplated is feasible enough. The accomplishment of it only waits for the time when existing national opinion shall pass into the shape of national action. This may occur at any moment. The merest accident may precipitate it. And when it does occur, whatever may happen to be the stage which the question in England may have reached, the separation of Church and State in Scotland will be effected without serious difficulty.

Meanwhile, we have this consoling consideration. If English Voluntaries can do little for their Scotch friends apart from any movement initiated by the latter, the Presbyterian Establishment, which will reap the benefit exclusively of being let alone, will not be able to give much support to the kindred institution in England. It is itself too feeble, and occupies too precarious a position to do that. In leaving it, as it should be left, to be dealt with by Scotchmen, we shall certainly not increase the difficulties or the dangers of our own position. We need not turn aside from our greater enterprise to expend our strength upon the smaller one. The Scotch Church, as an Establishment, totters on the brink of extinction, and a year or two, more or less, of life to it, like those years of manhood which exceed the allotted threescore and ten, will be but "labour and sorrow"—"for it is soon cut off and will fly away."

ECCLIASTICAL NOTES.

It is very difficult for Englishmen of the nineteenth century even to understand some of the arguments by which the Ultramontane party in the Church of Rome seek to establish its claims upon the human intellect and conscience. As we read Dr. Manning's sermon, and the proceedings of the Munich theologians, we seem to read something that must have been written some six or seven centuries ago. The whole cast of thought in both these documents—although they have different purposes—is utterly foreign to the habits of modern intellectual life. It would suit an age of ignorant credulity, base mental subjection, and baser manners, but can have nothing to do with us. The second reply of the Munich theologians has, however, some characteristics of mental independence. The theologians appear to stand about midway between free Christianity and Ultramontane slavery. They accept the dogmas of old Councils, but they appear to demand that

the decisions of new Councils should be in harmony with those of the old. If the Councils of the fourth and fifth centuries were infallible, how can the inconsistent decrees of a Council of the nineteenth century be equally infallible? This is the thought that seems to us to underlie the deliverance of the Munich theologians. This deliverance is an admirable specimen of the acute reasoning of the old school of Duns Scotus. It applies the armoury of the severest logic to the theories of the Syllabus, and the conclusion arrived at is, in substance, that the Syllabus, for want of a definition of terms, condemns nothing. What can be more characteristic of the Duns Scotus treatment than the following, with respect to the relations of Church and State?—

Assuming even that the theses of the Syllabus, exactly as they lie before us, should be rejected [it will be remembered by our readers that the Syllabus consists of a number of positive theses, of a more or less "heretical" nature, the authoritative rejection of which would transform their negative counterparts into dogmas], solemnly and formally by the next General Council, and even if the infallibility of the Pope, when speaking *ex cathedra*, should be upheld by it in a solemn and official manner, the dogmatic view on the relation of the Church to the State would not thereby become different from what it has hitherto been, and thus also the actual relation between the two would not for this reason become another than it has hitherto been. The *Syllabus errorum* of the 8th of December, 1864, censured a number of theses of a partly negative, partly positive nature, and, designating them as errors, without distinctly stating which of the different views included in the range of the contradictory views is to be considered as the true one; which of the different possible interpretations is to be taken as once as the right one. All these different, possible, ways of interpretation bear the character of mere views, mere expressions of opinions; an authentic character is only inherent in the Syllabus, inasmuch as it expresses itself clearly upon any subject. Strictly considered, in as far as it does so, it has not censured one single thesis regarding this relation between Church and State in question which has not already been considered censurable by ecclesiastical theology. It has condemned, from thesis 19, a large series of assertions which either aim clearly and openly at the subjection of the Church under the State, or which logically imply the same by their intention of getting the vital organism of the Church tied up in one way or the other, its teaching and power of jurisdiction limited and narrowed one-sidedly. &c. It would lead too far to go here into a special analysis of all the theses in question. If thus the subjection of the Church under the State is rejected, as, indeed, it has always been considered as rejected, and must be considered a thing to be rejected by ecclesiastical theology, it follows by no means that thereby a legitimate independence of the State within its own domain of right and power is in any way prejudiced. When, e.g., thesis 55 is rejected, which says, "*Ecclesia a statu statusque ab ecclesia setiungendus est*," this only means that the separation of Church and State is not to be considered and striven after as a perfect ideal: that under certain historical circumstances a like separation could be striven after and be carried out has thereby neither been affirmed nor denied. If, again, the thesis is rejected (77), "*Etate hac nostra non amplius expedit religionem catholicam haberi tanquam unicam status religionem, ceteris quibuscunque cultibus exclusis*," this is merely intended to discountenance the notion, as if the civil equality of all religious denominations was to be considered and striven after as a perfect ideal in our time; that under certain historical circumstances several religious creeds may participate in the same public rights and the full rights of State-citizenship is thereby neither pronounced nor denied. It is the same with thesis 78. But if the theses of the Syllabus, rejected by the Pope, as they lie before us, should even be rejected solemnly and formally by the next General Council, the dogmatic view of the relation of the Church to the State would not thereby be altered directly. The theses of the Syllabus are condemned by very different degrees of censure, although these degrees are not specified in detail, but are to be ascertained by a theologico-scientific process.

The result is that the meaning of the Syllabus has yet to be ascertained; that it can only be ascertained by a "theologico-scientific process"; and that until this process has been gone through it will be impossible to say whether or not anybody rejecting the theses is a heretic. Having read this "reply" throughout, we come to the conclusion that it is the product of timid Roman recusants, whose sympathies are against the Ultramontane party, but whose undoubtedly independent opinions are purposely covered over by a cloud of metaphysical reasoning. Their reply is only of value as indicating the existence of actual mental independence in the Church of Rome.

Dr. Manning's sermon is altogether in the contrary direction. It is an attempted justification of the doctrines of the Syllabus as opposed to the condition of modern society. It is crowded with condemnations of everything that is Protestant, and with justifications of everything that is Roman. The Papacy is set against modern society, and declared to be the highest realisation of human hope and Christian dogma. Perhaps the most characteristic sentences in the whole sermon are the following:—

They were told that in the matter of religion it was indifferent whether men agreed—it might be good if they could, but the State had nothing to do with it, and every man had a perfect unfettered, unlimited freedom, not only of thinking as he liked, for the State had no right over his thoughts, but to speak as he liked, and to sow with both hands broadcast errors, heresies, impieties, and blasphemies where he will; that there is no authority on earth to restrain the sowing of that seed of universal desolation, immorality, and unbelief, and rob posterity, children unborn, of their inheritance of

truth and salvation, and all to gratify the unlimited liberty and the supreme freedom of each individual man. If ever there was a spirit of revolt against God it was this; and yet it was inscribed in the public laws of what was called modern civilisation. He would explain the meaning of Liberalism, progress, and modern civilisation. Liberalism meant the giving to every man his due, and giving of our own freely for his good; Liberalism meant giving to another that which did not belong to ourselves. The truth of God and the laws of God and the rights of parents—these belonged to no man, and to give them away was an impiety. What, then, was the meaning of progress? A departure from that union of national order and national laws of States with the supernatural order which the law of God had revealed in Christianity. What, then, was the meaning of modern civilisation? The state of political society founded upon divorce, secular education, infinite divisions, and contradictions in matters of religion, and the absolute renunciation of the Supreme authority of the Christian Church.

This is an open attack upon the right of any Dissent, and touches the position taken by the Free Churches of England far more closely than it does that of the Established Church. It is an attack upon the right of thought. As the Church of England now stands, with all its canons and laws, it is in perfect agreement with the cardinal doctrine of Archbishop Manning. The only question between the one Church and the other is as to who shall be Pope? We can well afford to let these parties fight this question out to the end—if they can—and meantime exercise the liberty which we and our ancestors have achieved. We have no doubt in whose hands, in the end, the palm of victory will be. Ultramontanism is pushing forward its pretensions in a manner that, to those who know anything of history, is a certain prelude of its defeat. We are probably now fighting one of the last battles between combined priestly sacerdotalism and the individual conscience. The end, in these days, can scarcely be of doubtful issue.

If the anticipations, equally of friends and foes, should prove to be correct, Mr. Gladstone has, apparently for the last time, filled up three State-Church bishoprics—those of Winchester, Oxford and Bath, and Wells. No surprise is expressed at any of these appointments. They are now taken in the ordinary course of political patronage. Excepting in the case of Bishop of Oxford, the translations are not very remarkable. But how significant it is to read, after the notice of every appointment, that the value of the bishopric is—so much. Somehow or other we never meet with such remarks in the case of Titus and others, nor in the case of any Free Church. Very possibly we have now quoted, for the last time in such a connection, the values of the vacant bishoprics. At least we hope so.

Apropos of the demand for a Cornish bishopric, the *Liberator* of the present month contains some interesting information relating to the Church in Cornwall and its revenues. After quoting some recent expressions of opinion from Church journals upon the growth and prevalence of Dissent in the old Celtic county, it is remarked that the results have been indicated in the census returns of 1851, "which showed that only about one fourth of the attendants at public worship belonged to the Established Church, and in fact, that there was no occasion for an Establishment at all in that county, for the Dissenters had provided a sufficient number of places of worship to accommodate all the worshipping population. At that time there were 1,104 places of worship, of which the Church provided only 265. The Church provided accommodation for 28 per cent. of the whole population, Dissenters 50 per cent. At the most numerously attended service on the Census Sunday there were 44,919 Church persons, and 116,650 Dissenters. The proportions of the different parties have not changed since 1851. The Church is still the Church of a small minority, and out of a total of nearly 400,000, probably does not number 100,000 adherents."

A table of all the benefices in Cornwall, with their value and population, is next given, from which we find that there are 220 benefices, and that their aggregate yearly value is reckoned at 88,000*l.*, "or, as nearly as possible, as it was in Ireland, 1*l.* per head for every man, woman, and child, belonging to the Established Church." The article proceeds as follows:—

Parish.	Net Revenue.	Total Population.
Menheniot	803	2,423
Southill	348	2,393
St. Stephens	780	3,045
Bisland	671	553
Mabyn, St.	713	714
Tody, St.	700	570
Kenwyn	838	1,826
Ladock	767	742
Breock, St.	859	1,866
Columb, St.	1,515	2,829
Wendron	876	2,914
Ludgvan	900	3,400

In all these cases the revenues are generally above the amount stated, and the Church population, on an average, not a quarter of the whole.

It is to a county like this that it is now proposed to send a new bishop. What for? In order to strengthen the Church at the expense of those who have hitherto done the Church's work, and who have prevented the people from sinking into heathenism. A bishop is to be sent because the Establishment has utterly failed to win the people. His duty will be to see if they cannot be won. We have nothing to say against Churchmen providing such an officer at their own expense, if they please; but a Bishop of Cornwall is not like a missionary bishop going amongst heathens. If, anywhere a bishop and clergy both could be altogether dispensed with, it is in Cornwall. That heathenism exists there is exhibited in the administration of the ecclesiastical revenues of the Established Church.

We should be glad to see the whole of the revenues of the Established Church dealt with in this manner.

RECONSTRUCTION OF THE IRISH CHURCH.

Captain Richard Cooper, writing to the Rev. Dr. Foley, declares his intention to purchase the rent-charge and re-endow the church. Another gentleman, formerly a parishioner, on learning that Dr. Foley intended to purchase his own glebe-house and hand it over to the Church, has promised to do the same in his own parish.

Lord Powerscourt, who was so bitterly reproached by his grandfather, Lord Roden, for what was deemed his apostasy on the question of the Irish Church, has announced his intention of purchasing the rent-charge on all his estates, and of devoting it to the re-endowment of the churches on his property. The value of his gift to the disestablished Church is estimated at from 18,000*l.* to 19,000*l.*

On Thursday morning, after the termination of Divine service at St. Patrick's Cathedral, in Dublin, the Right Hon. John T. Ball, Vicar-General of the Lord Primate, who is the president of the Synod, further prorogued the synod until the 30th of October. The *Dublin Mail* says this course has been adopted, not with any intention of continuing the Synod, but merely to keep it nominally alive until that date, lest any circumstances should occur which might render its sanction requisite to the arrangements connected with the first meeting of the General Convention under the Irish Church Act.

The Bishop of Derry and Raphoe preached in the Cathedral on last Sunday evening. Referring to the approaching conference, he said that the harmonious action of the bishops, clergy, and laity—"the whole Church"—is absolutely necessary to the well-being of the Church. He was convinced that the votes must be taken by orders, for each of which there would be perfect security. He thought it extremely important that the representatives sent to Dublin should clearly understand that they were not going there to discuss the doctrines of the Church as if it were an open question. For himself, he was not afraid to live in them, and he was prepared to die in them, "in sure and certain hope." He would never consent to any innovation whatever in these doctrines, and if such were attempted, he would cease to be connected with it.

THE APPROACHING ECUMENICAL COUNCIL.

The attitude of the bishops of the Fulda meeting, and that of the theological faculty of Munich, on the subject of the Pope's infallibility, have made a vivid impression at Rome. M. Fessler has been charged by the Pope to demand an explanation from the German bishops. It is assumed at Rome that the protest against the syllabus applies not to the articles of that document, but to the exaggerated interpretation which has been placed on it. The *Civiltà Cattolica*, the organ of the Jesuits, is said to have been "invited" by Cardinal Antonelli to moderate its language in the number which is to appear in the course of a few days. Some think that if the response of the German bishops is not agreeable to the Pope's bidding, the Council may after all not take place. Another letter from Rome says: "The Romans, who, hitherto have remained perfectly indifferent in the matter of the Council, begin to take an interest in it. It is not the religious question that interests them; it is not the proclamation of new doctrines, such as the infallibility of the Pope, the Assumption of the Virgin, or anything of the sort. It is that they are told the Pope will not permit the carnival in the streets, nor the masked balls in the theatres, during the Assize of Christendom. They are even led to fear the closing of the theatres, or at least the suppression of the ballet. All those who have remained faithful to the Pope so long as they made their living out of him, turn at once against him; and what policy has been powerless to provoke, may yet be produced by an unpopular measure."

The Italian Government has returned a business-like answer to the bishops who asked leave to attend the Ecumenical Council. The bishops are told that they are free to go if they please—the Government has only to see that the laws are observed in Italy.

Archbishop Manning on Sunday delivered a discourse on the Pope's Syllabus at the pro-cathedral in Kensington. He expressed his belief that if the Pope had confined himself in the Syllabus simply to faith and morality in the ordinary personal sense of the word, very little would have been heard of it, but because his Holiness had pointed out and condemned all those errors in political philosophy which lay at the root of morals the world had been in uproar. Dr. Manning then went through the several points of the Syllabus, explaining and defending

each of them. Relative to modern civilisation, he said:—

What was the meaning of modern civilisation? The state of political society founded upon divorce, secular education, infinite divisions, and contradictions in matters of religion, and the absolute renunciation of the supreme authority of the Christian Church. Could it, then, be matter of wonder that when the Roman Pontiff published the Syllabus all those who were in love with modern civilisation should have risen in uproar against it? Or could it be wondered that when the world, with great courtesy sometimes, with great superciliousness at another time, and great menace always, invites the Roman Pontiff to reconcile himself to Liberalism, progress, and modern civilisation, he should say, "No; I will not and I cannot. Your progress means divorce; I maintain Christian marriage. Your progress means secular education; I maintain that education is intrinsically and necessarily Christian. You maintain that it is a good thing that men should think as they like, talk as they like, preach as they like, and propagate what errors they please. I say that it is sowing error broadcast over the world. You say I have no authority over the Christian world, that I am not the vicar of the Good Shepherd, that I am not the supreme interpreter of the Christian Faith. I am all these. You ask me to abdicate, to renounce my supreme authority. You tell me I ought to submit to the civil power, that I am the subject of the King of Italy, and from him I am to receive instructions as to the way I should exercise the civil power. I say I am liberated from all civil subjection, that my Lord made me the subject of no one on earth, king or otherwise, that in His right I am sovereign. I acknowledge no civil superior, I am the subject of no prince, and I claim more than this—I claim to be the Supreme Judge and director of the consciences of men—of the peasant that tills the field and the prince that sits on the throne—of the household that lives in the shade of privacy and the Legislature that makes laws for kingdoms—I am the sole last Supreme Judge of what is right and wrong."

The General of the Order of Barefooted Carmelites has written from Rome a letter to Père Hyacinthe, which will either reduce the rebellious "father" to obedience, or, what is more probable, drive him into further opposition to the Papal power. The General says:—"If it is true, as reported, that you have left our convent at Paris, and abandoned the monastic dress, I would remark, reverend father, that you cannot be ignorant of the fact that a religious who leaves his convent, and the costume of his order, without regular permission and competent authority, is regarded as an apostate, and, consequently falls under the canonical penalties mentioned in *Cap. periculo*. These penalties are, as you know, *excommunication majeure*, and the stigma of infamy. *Qui a congregatione recedunt, præter apostasiam, ipso facto excommunicationem et infamiam notam incurrunt.*" The General of the Order then proceeds to state that by virtue of his office, he is under the obligation of directing Father Hyacinthe to return within ten days from the date "of the receipt of this letter" (the summons is dated Rome, 26th September), to the Carmelite convent of Paris, and remarking that if he disobeys this direction he will be deprived of all the functions which he exercises in the Order of the Barefooted Carmelites, and "continue to live under the force of the censure established by the common law and by our regulations." Father Hyacinthe is not likely to listen to the advice with which the General of his Order concludes this summons, and Rome, in her present temper, will not willingly lose an opportunity of persecution.

THE VACANT BISHOPRICS.

The Bishop of Carlisle, Dr. Samuel Waldegrave, died on Friday afternoon, after an illness of some months' duration, at Rose Castle, near Carlisle. The cause of his malady was an internal tumour between the eyes. His lordship was born in 1817, and was educated at Cheam School and Balliol College, Oxford, where in 1839 he took a double first-class. He was a Fellow of All Souls College. Having been for some time rector of Barford, in Wiltshire, he was nominated to a canonry in the cathedral of Salisbury, three years after which, in 1860, he succeeded Dr. Villiers in the bishopric which he held at his decease. The see yields an income of 4,500*l.* a year. Dr. Waldegrave broke down from overwork and from over-conscientiousness at his work. He was a strong supporter of the Church, and was equally opposed to the views of the ultra-Ritualistic and ultra-Rationalistic parties.

The *Western Morning News* states that Prebendary Mackarness, rector of Honiton, Devon, on Friday accepted the Bishopric of Oxford, vacant through the translation of Dr. Wilberforce to the See of Winchester. It was offered to him on the previous day by Mr. Gladstone. Mr. Mackarness was presented, in 1846, to the living of Tardebigge, near Bromsgrove, which he held for ten years, when he was presented to the rectory of Honiton by the Earl of Devon, and this living he holds at the present time. He obtained a prebendal stall at Exeter in the year 1858. The see at Oxford has an annual income of 5,000*l.*

It is understood that the Bishop of Oxford will not be formally translated to Winchester until the end of November, inasmuch as his lordship is very anxious to hold a visitation of his clergy before bidding them farewell, and this he proposes to commence on Thursday, the 11th of November. It will last about a fortnight, as the bishop intends visiting most of the principal towns.

The new Bishop of Oxford is stated to be a brother-in-law of Sir J. D. Coleridge. Mr. Mackarness belongs to the moderate High-Church party, and is an excellent preacher.

It is reported that the bishopric vacant by the resignation of the Bishop of Bath and Wells has been

offered to and accepted by the Hon. and Venerable Lord Arthur Herve, Rector of Ickworth and Harringer, near Bury St. Edmunds, who is the author of several theological works, and an energetic Churchman of moderate opinions.

The Rural Dean of Penwith has received a reply to a memorial to Mr. Gladstone, signed by forty-two out of forty-five clergymen of that deanery, praying for a division of the diocese of Exeter, and the creation of a Cornish bishopric, to the effect "that this important question will not be neglected by her Majesty's Government, but they are not of opinion that it is a case in which a positive engagement could be required on the appointment of a successor to the late bishop."

Dean Ramsay has been invited to allow himself to be put in nomination for the bishopric of Edinburgh, but has declined, principally on account of his age.

THE BUNHILL-FIELDS BURIAL GROUND, having been made as ornamental and inviting as the nature of the ground will permit, will be opened again to the public on the afternoon of October 14th, by the Lord Mayor.

THE CHURCH IN WALES.—At a meeting held at Denbigh on Thursday night two clergymen—Mr. Morgan, of Tregynon, and Mr. Jones, the vicar of Gorsedd—advocated for Wales a measure similar to that which has cut the connection between the Church and State in Ireland.

RITUALISM AND ROMANISM.—The *Leader* says:—"The Rev. Father Luke Rivington, late curate of All Saints', Margaret-street, is going to attend the Roman Council. He has resigned his curacy, and intends shortly to retire into an Anglican Brotherhood, a religious house for which is now being built. We understand that this establishment will be devoted exclusively to study and preaching."

DISSENTERS AND POLITICAL PROGRESS.—Mr. Jacob Bright, in opening a bazaar in aid of a Methodist Free Church Fund, at Manchester, on Tuesday, paid a tribute to the efforts which Dissenters had made in furthering political progress. In all the great political changes which formed the landmarks in the history of the past half-century, Dissenters had, he said, invariably made their influence felt on the right side. They had watched that no Act of Parliament should be passed that was not in accordance with the principles of Christianity. For this they had contended in the past, and for this, he believed, they were prepared to contend in the future.

A CHURCH SEIZED BY BAILIFFS.—On Tuesday evening it was the intention of the opponents of Mr. W. Grant's claims to the possession of St. Andrew's Church, Ramsbottom, to hold a meeting in the church, but Mr. Grant interdicted the meeting, but promised them the use of Dundee School for the purpose. Mr. Grant on Sunday obtained possession of the church, which possession he maintains by the assistance of about eighty bailiffs, who are located in the church and in a cottage at Nuttall-lane. A number of police went down from Bury on Tuesday night in anticipation of a fight. No disturbance, however, took place. About seven o'clock in the evening a number of the congregation, deacons, and elders of the presbytery went to the church gates, which were locked, and behind which were a number of bailiffs, who refused them admission.

"THE CHURCH OF PROGRESS."—A new religious society, under the above title, was inaugurated on Sunday evening at St. George's Hall, Langham-place, by Mr. Baxter Langley. The object of the society, as explained by the chairman in a rather lengthy address, was to provide rational Sunday evenings' occupation and amusement for the public generally, totally regardless of sectarian or priestly distinctions. Instructive lectures would, he said, be delivered, sacred music would be provided, and everything, in short, would be done both to improve and amuse the people. After the chairman's address, the secretary read letters from Lord Amberley, Sir John Bowring, Mr. J. S. Mill, and one or two other persons of political or social distinction, all approving of the objects of the society, but excusing their absence from the inaugural meeting on various grounds. Lord Amberley was to have presided, but was unavoidably detained at the Social Science Congress at Bristol. After the address, a selection of sacred music was given by Miss Cole, Miss Franklyn, Mr. Mason, and an efficient chorus. The hall was about two-thirds full.—*Daily News*.

THE VALUE OF BENEFICES.—Archbishop Tait's promise of an inquiry into the question of Church patronage (coupled with the Irish disestablishment) has evidently depreciated ecclesiastical property and produced what would be called on 'Change "forced sales" of benefices. A clerical agent in the *Ecclesiastical Gazette* not only refers to "the number of recent sales" which he has effected, but assures "patrons, solicitors, and others, that he has distinct instructions from some three hundred clients, *bona fide* purchasers, who are prepared with sums of from 500*l.* to 20,000*l.* for suitable preferments, and he can almost guarantee the immediate (and strictly private) sale of any presentation with incomes of from 150*l.* to 1,200*l.* a year." This scandal is certainly at its height, and we can now only expect to have the usual market slang introduced into the columns of the *Guardian*, the *Record*, and the *Rock*, and to be informed that "the trade in advowsons is brisk—prices rule higher," or "no demand for presentations, even livings with nonagenarian incumbents and small populations depressed"—according as public opinion and Parliamentary debate sets in favour against an Established Church.

BISHOPS ON THE CHURCH.—The Bishops of Ely and Oxford were present on Tuesday at the reopening of a church at Aylesbury, which has just been

restored. The Bishop of Ely, in his speech, reminded his hearers that the activity which prevailed in England just before the Reformation, in the matter of Church activity, did not avert the sweeping changes which shortly afterwards took place. They should be careful, therefore, not to take too much encouragement from the vast amount of wealth now devoted to the purpose of church restoration and other religious objects, for religion was worth very little when it reached only a man's pocket; more earnestness and more devotion in the services of the Church was a much more important matter than contributions to the restoration of a church. Education and population, the bishop said, had increased very much since he was a boy in Aylesbury, when the population of Buckinghamshire was happy and contented, though poor. And it struck him, when he saw so many of the clergy and highly-educated gentry of the county present at the morning service, whether the people, with all their increase of wealth and of education, were better, happier, more religious, or more contented than when he was a boy.

THE FREE CHURCH OF SCOTLAND AND THE SUSTENTATION FUND.—Yesterday afternoon, the Rev. Dr. Buchanan, convener of the General Assembly of the Free Church of Scotland, delivered an address in the Law Association Rooms, Liverpool, on the above subject. Mr. Thos. Mathison presided. The Rev. Doctor stated that when, in 1843, a large section of the then Established Church of Scotland determined to withdraw, it became a serious question how they should sustain a ministry. There were then 474 seceded ministers, and Dr. Chalmers devised a plan of a central fund to provide sustentation allowances. In each congregation collectors were appointed to wait monthly upon the hearers, receive their subscriptions, and forward them to the central fund in Edinburgh. During twenty-six years this organisation had been matured, and the result was that none of the 908 ministers received a less allowance than 150*l.* a year, the allowances being, in some cases, increased by supplementary allowances from the individual congregations to 500*l.* and upwards. The central fund now amounted to 132,000*l.* per annum, and the Queen's revenue did not come in with greater regularity and certainty. Other funds also had been established, from which 1,000 places of worship had been built, 719 parsonages, 600 schools, and three large and important theological colleges, each with from thirteen to fourteen professors. The eighty-two ministers who were not on the Sustentation Fund were in connection with "extension charges." Throughout the whole of the Church there were only ten ministers who received less than 100*l.* a year, thirty-one who received from 100*l.* to 150*l.*, and the remainder above that amount.

Religious and Denominational News.

NEW COLLEGE, ST. JOHN'S-WOOD.

On Friday last a numerous assembly of the friends of this institution took place at the College on the occasion of the opening of the session, 1868-70. The Rev. Dr. Halley presided, and among those present were the Rev. T. Binney, Rev. Dr. Stoughton, Rev. Dr. Young, Rev. Dr. Lorimer, Rev. Messrs. Statham, Wardlaw, Barker, Dukes, C. E. Mudie, Esq., and other gentlemen. Dr. Stoughton offered the introductory prayer, and the chairman called on the Rev. Professor Godwin to deliver the introductory address.

Professor GODWIN, who was warmly applauded, said, although he did not propose to preach a sermon, he must be permitted to take as his text, on this occasion, the Scriptural injunction, "Prove all things." That had reference, not to all objects and practices as though everything had to be tasted and tried, but evidently to knowledge, and especially to what we believe. Truth is very different from error, and they may be distinguished. The text implied three propositions—first, that knowledge needs proof; second, that proof is possible, and that Christian people may require sometimes to be reminded that it is both right and reasonable to seek for proof. This was not the direction of a sceptical philosopher, nor of a teacher of natural science, but of a Christian apostle who feared no kind of truth, following the example of our Saviour, who said He lived and died to give witness to the truth. He proposed, on this occasion, to take nothing for granted. The objects of knowledge are endless, but they may be referred to a few classes. These must be distinguished. The proof proper—one kind is not proper for another kind, and although in some respects all proofs are similar, in each case the proof proper to the case should be sought. Many are satisfied with insufficient proof, and many are dissatisfied with sufficient proof, simply from not considering what kind of proof is applicable. To "prove all things," might be considered by some very desirable, but very difficult; but if it be a duty, it must be also possible. In these days, when metaphysics are discussed in nearly every magazine, and not a few writers claim to be authorities, many novel assertions are laid down as universal axioms. We must look to the foundations of knowledge and see that these cannot be moved. Knowledge is of two kinds—what is seen and what is believed. Belief is of two kinds—what is remembered and what is inferred. Inference is of two kinds—from a natural and from a necessary connection. How may we prove what we see, what we remember, what we infer from observing a natural connection, and what we infer from an evident necessity? In the first place, how may we prove the reality of what we see? This may seem to some quite needless, but it is not always so. Often there

is not the distance or the magnitude which seems to be seen in material things, nor the right and wrong which seem to be seen in the moral connections. What is merely thought of may be so blended with what is seen that both may appear to be seen, but the different elements may be separated. What we seem to see anywhere must have been seen somewhere. We could not think of distance, magnitude, right, and wrong if they were never seen. We can never point to anything more certain than this knowledge itself. We know we have bodies when we touch anything, and minds when we think of anything. We know colour and sound by observing the sensations on our bodies, and joy and love by observing the feelings of our minds. This knowledge we thus receive is absolutely certain. Inferences may be mistaken for intuitions, and they may be shown to be false, but no intuitions ever have been or can be disproved. This knowledge is fundamental to all others, but it is of very small extent. Nothing of the past can be thus known, or of the future. Other knowledge may be equally certain. To wish to see all we know—to wish to have this kind of proof, is really to wish to know only that little which it is possible for us to see. This is the first stage of human experiences, but inexpressibly great is the difference in amount between that which exists and is known, and that which exists and is seen. How may we prove what we remember? This is the first kind of belief. We have in remembrance a mental representation of the past; how do we know its reality? Intuitions are certain, but beliefs vary much in degree. We cannot refer to anything we know more surely than some remembrances—those which are recent, clear, and strong. If asked for the proof we can refer to the occasion. We may doubt the correctness of some remembrances, but there are others which we cannot doubt, and which are universally confirmed. Remembrances that are remote and feeble require other proofs; they may be tried by seeing if the object when present produces the same effect. We use the certainty of some remembrances in order that we may test others. We may imagine that all our remembrances are delusions, but we cannot possibly believe that. By memory we have a knowledge of the past, which is neither an intuition nor an inference; this is the second stage. This stage, more than the first, is regulated by choice. What we see depends in part upon what we are willing to see—how much more what we remember! Thirdly, how may we prove that which we know but do not see or remember? how may we prove that which we know merely because we infer? As by memory a knowledge of the past is preserved, so by reason it is enlarged. By reason we know everything which is beyond the narrow limits of consciousness. We know there were days and nights before those we remember, and we are just as sure that the sun shines on other lands. For our belief in the continuance of natural objects and the regularity of natural changes, we can only refer to experience—those of our own, which are invariable, confirmed by the experience of others. The beliefs of experience, as those of memory, vary greatly in degree, the feeblest receiving correction and confirmation from the stronger. Our beliefs about the unremembered past and the invisible future, are quite as certain as any others. What the experience of ages has proved to have existed, should be to-morrow, unless there is some contrary evidence. The exact and extensive researches of modern science, prove the perfect regularity of many sequences. The "reign of law," or rather, as it should be expressed, the reign according to law, is to be found everywhere. But reason never taught this until the facts were discovered. In nature we see what is, but never what must be. Some connections are constant, and some are variable. The necessity of the connection is never known, but only its less or greater frequency. Natural philosophers now admit with one consent, that they can find nowhere any such connection between antecedents and consequences in nature. We can imagine things to be entirely different; this does not affect our belief, which is to be determined by facts. We believe that what has been, is and will be, not necessarily however, nor universally, but to an indefinite extent corresponding with the experience on which our belief is founded. Much of our knowledge we owe very much to the experience and testimony of men. This is part of the Divine instruction which is intended for all. When we trust men and approve their words as true, it is because we have found that such testimony is truth. The characters of the men—their competency, honesty, and kindness—these inspire confidence, and are the chief causes of belief, but the existence and continuance of character are both lessons of experience, and its consequences can only be known in the same way. There is very little knowledge which is arrived at independently of faith in men. We receive through the words of men the testimony of God, but such belief must rest ultimately upon the Divine instruction which is given through the constitution of our minds and the course of nature. Fourthly, there are other connections besides the natural, resulting from reason; how in these cases may our knowledge be proved? If we add five similar numbers together, however we may change their order we find the result the same. It is not needful to repeat the experiment through every combination—we know it must be so, that when similar sums are added together the result will be universally the same; the supposition of any different result is absurd, contradictory, impossible. So we know of all the isosceles triangles in the world, that their base angles are equal; we are as sure of this in a triangle of millions of miles, as of one which can be covered with the palm of the hand,

The largest experience of nature will not give to us the belief of necessary connection, whilst the smallest experience of number and magnitude will produce this belief; so, also, with regard to space and duration. We cannot conceive of body without space, or of mind without duration, because the contrary supposition is absurd. There is another subject in which we have the knowledge of necessary connection, and so can reason from a single case with absolute certainty and universality. If we regard any object as coming into existence, we know there must be an adequate cause. Nothing can come out of nothing, and to produce is more than to precede. We know for all that comes into being there is and must be a producing power which, if not found in natural antecedents, must be found elsewhere. Darkness precedes light, and sleep precedes waking; but darkness does not account for light, nor sleep for waking. The beginning of anything is an effect by which we know the existence of an adequate cause, which is proved thereby. Syllogistic reasoning is never more than partial proof, being always dependent upon prior proof; for general propositions can never be the truths first known. They are the summing up of what has been believed. It should never, therefore, be said of any truth that it cannot be proved, because it is not to be proved by a syllogism. Belief has its own modes of verification, and it is as absurd to expect the evidence of sight for what was seen but no longer exists, as to expect the evidence of sensation for that which, being spiritual, can only be spiritually discerned. The Bible teaches us to believe, but never that we should believe without evidence. It tells us that there should be reason for our hope and our faith in Christ and God. We cannot know God by the vision of our eyes: that is, and ever must be, impossible; for only body is thus seen, and God is a Spirit. We know the Divine mind as we know the human; we know the being and attributes of God as we know the affections of men. The principles of reason are the same, and the measure of evidence the same. The Divine Intelligence may be known by us more surely than any other intelligence; this must be either from natural connections learned by experience, or from necessary connections which are learned by reflection. God is known—not merely conjectured—from all we see in the world of order and adaptation of means to ends. These are the signs in other cases of purpose and intelligence. Choice, that is intelligent cause, is a known antecedent of such results. We know that intelligence prefers order, and adaptation of means to ends, while no active principle without intelligence can have any such preference. This is not a blind instinct, but a belief based on experience which reason justifies. Only from a certain kind of movement, and works of a certain kind, do we infer human intelligence, and from the same do we infer the Divine. As a house with its furniture is proof of a human builder, so the world and all it contains is proof of the Divine. But it may be asked, Are not the works of nature very different from the works of man? They are so, but the difference does not lessen but increase the strength of the evidence. If imperfect works show intelligence and skill, much more the perfect. In natural science we reason from the simplest to the largest objects. Not long ago it was discovered that when sodium was burnt, there were certain lines shown in the spectrum. Similar lines being observed in the spectrum when applied to the sun's rays, the conclusion was arrived at that the light of the sun comes in part from the combustion of sodium, and the inference has been accepted without dispute and with general admiration. In the works of man we see the lines that result from intelligence; we see the same lines in the works of nature, and we know that they also come from intelligence and show the mind of God. In all human works there are two kinds of antecedents, the material and the mental, and no one dreams of putting the one in place of the other. If we take a picture representing the countenance of a man, we know at once from the painting the artist's mind. The natural philosopher may analyse the materials of the picture, and say it consists of merely threads of canvas and pigments; he may trace back the canvas to the loom, and the pigments to the factory or the mine—very curious details, but what has all this to do with the mind of the painter? (Cheers.) Or suppose it should be shown that this painting was preceded by one less perfect, and that was preceded by a sketch, would it be reasonable to infer that the sketch produced the inferior picture, and the inferior picture produced the more perfect? (Applause.) Would not common sense and science declare that whether the antecedents of the perfect picture are two or two thousand they are not the cause? If we take a book and read some sentence in it, we know at once from the printed words the author's mind. They might be told that they only saw paper and ink, and the natural philosopher might trace the paper to the mill and the plantation, and the ink to the factory, but what has this to do with the words of the book as the proof of the mind of the author? A short word or two might be formed accidentally, but when you find a whole page of connected words, you are sure that this is not accidental. Suppose there are some words and sentences which cannot be interpreted, this would not affect the argument. The marks may have come from ignorant compositors, the faults of the press and the printer, but the unconscious types and the ignorant compositor can in no degree account for the sentences which are perfect. As the press and the printer come between the author and the reader, so do natural causes and human agencies come between the Divine author and the observer. We see how the eye is fashioned to receive light. The existence of a few eyes that do

not see, and ears that do not hear, and hands and feet that are useless, do not negative the inference that the organs of the body are made for the very uses for which they are proved to be adapted. The argument is founded upon experience in which both antecedents and consequences are seen, and carried forward by necessary connection where the antecedent is never seen, but can be known by the consequences. The principle is precisely that which gives us all the knowledge we have of the purposes of man, and if it is said we cannot prove the existence of the Divine mind, then we cannot prove the existence of any other mind than our own. The doubts which are unreasonable in respect to man, are not more reasonable in respect to God. Preceding the consciousness of man, there may have been some protoplasm like that found in the vegetable, but can anything be more absurd than to suppose that that was the cause of our intelligence, affections, and conscience? There must be an adequate cause. Knowledge can only come from that which is capable of knowing, love from that which is capable of loving, and choice from that which can choose. The sympathies, analogies, and mutual dependencies, found in every part of our world, and so far as it is known by us, in the universe, show it is one vast whole, and that there is One of whom, and by whom, and for whom, are all things; to Him be glory. (Cheers.) So with Christian truth. The character of the primary records of Christianity, the character of Him who is their great subject, the character of the writers of the records—the effects observed—produce that conviction of reality which results from our experience of reality in similar connections. As belief should be proved, so should disbelief; the disbelief that results from disregard of evidence must be wrong. It is because we would take the evidence of the largest experience that we are sure the Bible is true. Receiving its lessons, we learn how to interpret nature as a revelation of God, and we receive the higher revelation than nature can give from Him who said, "This is life eternal, to know Thee, the only true God, and Jesus Christ, whom Thou hast sent." Let us cherish this knowledge ourselves as a priceless treasure, and communicate it to others as the best possession for all human souls, the only one of which we can be sure that it will not, and cannot fail. (Loud and continued applause.)

Dr. HALLEY said he felt sure that the audience would not permit the very able, clear, forcible, and beautiful address which they had heard to pass away without some distinctive mark of gratitude to the lecturer. He would therefore call on the chairman of the council to propose a vote of thanks.

The Rev. T. BINNEY expressed his hearty concurrence in the sentiments enunciated by Professor Godwin, to whom he proposed a vote of thanks, at the same time expressing his surprise at men calling themselves philosophers adopting that form of disbelief at present so prevalent, which required men to shut their eyes to the evidence of purpose and design in the universe around.

Dr. YOUNG, in seconding the vote of thanks, said he had seldom listened to a discourse with so much pleasure, and congratulated New College on having a professor capable of so effectively dealing with the very subtle and dangerous form in which opposition to Christianity is at this time clothing itself.

The resolution was carried by acclamation.

Professor GODWIN briefly returned thanks, and the meeting was closed with the benediction.

HERTS CONGREGATIONAL ASSOCIATION.

The autumn meeting of the Hertfordshire Congregational Association was held the week before last, at Sawbridgeworth, under the presidency of the Rev. William Outhbertson, B.A. On Monday a devotional service was held, at which the Rev. G. Burgess, of Ware, delivered an address. On the Tuesday morning the ministers and Sunday-school teachers of the district breakfasted together in the schoolroom, and afterwards adjourned to the chapel, there to hold a conference on Sabbath-school work. After devotional exercises, Mr. J. Hallowell, of Waltham Cross, read a paper of statistical information respecting the schools in connection with the association. Thirty schools had sent in returns, but several others had omitted to do so. From two villages it was reported, "that the hostile influence of the Established Church had been so effectively used as completely to annihilate the schools which once existed at both these places."

The Rev. D. DAVIES, B.A., of Thetford, commented upon the report, which put them in possession of so much valuable information with regard to their schools. Mr. Davies made some very judicious remarks on Sunday-school work, and an observation that "he hoped to see the day when all their Sunday-school teachers were appointed by the churches, and when the churches would regard the Sunday-school as one of their most important and essential organisations," appeared to meet with very general approval. With a view to give a more complete organisation to the Sunday-schools in the county, he moved the following resolution:—

That in the opinion of this meeting it is desirable to form a Sunday-school Union for the county of Herts; that the schools which have now sent in returns be invited to send in their adhesion; and that the schools of other denominations be cordially invited to join us in the matter.

Mr. J. W. HODDER, of London, at the call of the Chairman, gave a very interesting report of his recent observations of Sunday-school work in the United States, and suggested some points in which they were especially worthy of imitation. He had been strongly impressed by the devotedness and consecration of the religious people with whom he had been brought

into contact in America. Mr. HARTLEY, Secretary of the Sunday-school Union, also addressed the meeting, and touched upon a variety of important topics connected with Sunday-school teaching. He urged the desirability of carrying out some such scheme of union as Mr. Davies's resolution pointed to. Mr. BARTLETT, of Hitchin, seconded the resolution, and it was carried *nem. con.*, with another requesting the committee of the association to take steps to carry it out.

At twelve o'clock the ministers and delegates gathered for the usual public meeting of the association. The chapel was fairly filled. The Rev. J. W. WALKER, B.A., of Okehampton, having engaged in prayer, the Rev. Wm. CUTHBERTSON, B.A., delivered the address from the chair. In his opening remarks, Mr. Cuthbertson congratulated his hearers on the rapid progress and triumph of their principles, but expressed his opinion that much remained for Congregationalists to do, and many internal reforms to carry out before they would be in a position to take full advantage of approaching ecclesiastical changes or make the best use of the opportunities which Providence was placing in their way. The latter part of his address was devoted to a consideration of the difficulties which the defenders of Evangelical Christianity had in the present day to encounter, an able examination of prevailing philosophies which were antagonistic to Christianity, and an eloquent illustration of the idea that in the exhibition of the historic and personal Christ the ministers would find that they could with perfect confidence answer the attacks of all antagonists and command the assent and attention of the world. A vote of thanks to Mr. Cuthbertson for his address was unanimously passed, and he was strongly urged to print it. Other formal votes were also passed. The Rev. D. Davies, of Therfield, was nominated as the chairman for the ensuing year, and the Rev. Thomas Hill's chapel at Finchley as the place of meeting.

Mr. BARTLETT, of Hitchin, in speaking to one of the resolutions, lamented the slow progress Independency appeared to be making in the county, and complained that the association was not doing the work expected of it. With a view to giving a practical turn to this gathering, he suggested that the association should assist this locality in sustaining an evangelist, which he was told by the friends here was greatly needed; and another thing was, whether they could not raise a fund to assist those ministers who would receive it in the education of their daughters. The CHAIRMAN explained that the Herts Congregational Association had not taken up evangelistic work because it had found a Herts Union of Evangelical Churches for this purpose already in existence whose funds it had been the means of very largely increasing. Mr. Bartlett's last suggestion was a most excellent one, and he trusted Mr. Bartlett himself would take it up and work it out. Mr. J. E. TAYLOR spoke of the good that was being done by the association. Every year they found fresh elements of life and vigour crop up which could not fail to do them all good. An able paper on "Church-membership" was then read by the Rev. J. WOOD, but the discussion which followed was brought quickly and prematurely to a close, the time at the disposal of the meeting having expired.

At three o'clock the company sat down to a collation very well and tastefully served in the adjoining schoolroom. At the close of the repast the CHAIRMAN gave the health of the Queen, to which the meeting responded by singing the National Anthem. Mr. Cuthbertson then welcomed ministers of other denominations, especially naming the Rev. F. EDWARDS, Baptist minister, of Harlow, who responded in a very hearty and pleasant manner. He had almost as many Independents as Baptists in his church, and would never for a moment consent to baptism being made a term of communion. He would very willingly have a font in his chapel at which his neighbour Mr. Wood might officiate if Mr. Wood would have a baptism in which he (Mr. Edwards) or some other Baptist brother might immerse those who wished to be so baptized. He complained that the Congregational Union had not yet thrown open its doors wide enough. His was a true Union church, yet he could not belong to the Congregational Union, because the old trust-deed of his chapel did not allow the possible election of a Pædobaptist pastor.

In the evening a public meeting was held in the chapel, which was then well filled. The Rev. W. Cuthbertson, the Rev. Thomas Hill, one of the secretaries of the association; Mr. T. C. Turberville, of London; the Rev. Richard Allott, B.A., Headmaster of Bishops Stortford Grammar School; Mr. E. J. Hartley, the Rev. D. Davies, and others, took part in the proceedings. The Rev. Richard Allott read an important paper on "Middle-Class Education," of which the following is the concluding portion:—

We still have to choose very often either between no education or one with which we are dissatisfied, and a good education under conditions of which we are reasonably afraid; with every respect for our brethren in the Established Church, we are still disinclined to put our sons in their hands so entirely as must be the case in a boarding-school, and thus risk their perversion from those Nonconformist principles for which even many of us have made large sacrifices. Such schools as Tettenhall, Mill-hill, and others, and that one most recently, at the head of which I am, are the attempts which our body have made from time to time to obviate this difficulty; and I hope I may be forgiven if I conclude these remarks by pressing the claims which I conceive our school has upon your association. It has been founded under the idea that such an education as I have sought to enforce is amongst your wants as Nonconformists in this neighbourhood, and it is for you to assure us we have not been mistaken. If we are to maintain the honourable position amongst the churches of Christ which we now occupy, it must be by this means. Advance will be

made everywhere else, and we must not be behind, but show our ripened Christianity by knowing how to give good gifts to our children. It does not seem to me that it would be out of place if you in your corporate capacity were to declare your sympathy with and gratitude to those who are most directly interested in this scheme. Would it be impossible for you annually to grant a scholarship, to be held at our school by the son of some of those in this Union who would be glad to give their children such an education if they had but the means? If it were possible for this and neighbouring unions in any way to adopt such a measure, I am convinced that whilst it would advantage us, it would be the most emphatic declaration on your part of the importance which you attach to the wider and fuller education of the young.

THE BAPTIST UNION.

The meetings in connection with the sixth autumnal session of the Baptist Union of Great Britain and Ireland commenced at Leicester on Monday, with a sermon, preached in the evening, in the Victoria-road Church, by the Rev. J. P. Chown, of Bradford, Yorkshire, whose discourse was chiefly addressed to the young. The meetings promise to be very largely attended, beds and accommodation having been provided for over six hundred guests, including ministers and delegates, who will be entertained by ministers and friends of all religious denominations. Yesterday evening there was to be a united missionary meeting of the Baptist Missionary and General Baptist Missionary Societies, Mr. Foster, the Mayor of Huntingdon, in the chair. The appointed speakers were the Rev. W. Bailey, late missionary to Orissa; Rev. J. T. Brown, of Northampton; Rev. J. W. Lance, Newport, Monmouth; and the Rev. J. Murrell, of Kettering. At this meeting two important subjects were expected to be discussed in reference to mission work—(1) Shall two years' probation be required of candidates for missionary work, before marriage is sanctioned by the committee, exceptions being dealt with as they arise? (2) Shall a new class of agents be employed for the work of evangelising by itinerancy, "free from those ties which a family life and a permanent habitation involve"? This morning the business of the session was commenced with a devotional service at seven o'clock, at Dover-street Chapel, and an address by the Rev. H. E. Von Sturmer, of Worcester, to be succeeded at ten o'clock by the session of the Union at Belvoir-street Chapel, the Rev. Dr. Brock president. After a short devotional service, and an address by the chairman, the message of the committee will be read by the Rev. J. H. Millard, a paper following, "On the policy of Nonconformists in view of Ecclesiastical Disestablishment," by the Rev. C. Williams, of Southampton, and a resolution on national education. This evening, at seven o'clock, there will be sermons preached by the Rev. H. Stowell Brown, of Liverpool, in Archdeacon-lane Chapel; by the Rev. Henry Dowson, president of the Chamber Hall College, Bury, in Charles-street Chapel; and by the Rev. E. Edwards, of Torquay, in Victoria-road Church. To-morrow will be the last day of the session; and at seven o'clock in the morning the Rev. Dr. Landels will occupy the pulpit of Charles-street Chapel, in the place of the Rev. C. H. Spurgeon, who, writing from Brighton, says there is no probability of his being able to attend the congress. He is now laid aside for a little while, with the assurance of his physician that when recovered the least mental strain will bring on again gout in the head (from which he has suffered intolerable pain) in a dangerous form. Mr. Spurgeon adds that "he is sadly disappointed, but must submit; it is the Lord's doing." On the union reassembling at ten o'clock, a paper will be read by the Rev. C. Short, of Sheffield, "On the Best Means of Overtaking the Religious Destitution of our Large Towns;" one by Mr. S. R. Pattison, of London, "On the Relation of the Sunday-school to the Congregation and the Church;" and one by the Rev. D. Gracey, of London, "On Precision in Doctrine." In the evening there will be two public meetings, and papers read on "Lay Agency in Christian Churches," "Prayer and Prayer Meetings."

Yesterday the two resolutions above referred to relative to foreign missions were discussed at a meeting of the general committee. Two resolutions were adopted which will tend to harmonise the difference of opinion which has existed in reference to the employment of missionaries in India, and which will tend to enable the brethren to go to work with more zeal and confidence than hitherto. A new class of agents will be employed who shall devote themselves exclusively to itinerancy. A probation of two years will also be insisted upon before a missionary receives his full appointment, in order that it may be seen whether the climate, or health, and other circumstances, are suitable. During this probationary period of two years they are also to remain single. The committee reserve to themselves the power of dealing with exceptional cases as they may think fit. This decision is to be reported to the public meeting held in connection with the two societies under the presidency of the Mayor of Huntingdon (Mr. Foster) to-night.

The Rev. C. Callaway, M.A., late of Kirby Stephen, has accepted an invitation to the pastorate of the Congregational Church, Wellington, Salop.

Mr. Robert Parnell, of Bishopsgate-street, has expended 10,000*l.* on a new church near Croydon, which was opened on Thursday.

On Wednesday evening last, the Rev. C. H. Spurgeon had so far recovered from his recent illness, as to be able to give a capital lecture on "Bells" at the Stockwell Orphanage.—*Musical Standard.*

The Rev. T. Snell has resigned the pastorate of the Independent Church, Castle-street, Great

Berkhamstead, and preached his farewell sermons on the 26th ult.

The Rev. H. R. Lovell, of Exmouth, has received and accepted the unanimous invitation of the Victoria Park Church to the pastorate. He will commence his public ministrations on Sunday, Oct. 24th.

The Rev. H. Ribton Cooke, of Stoke Newington, has accepted the invitation of the Congregational Church at Bournemouth, where he has been preaching for the past month. He commences his labours on Sunday, the 24th inst.

CHESHAM, Bucks.—On the 26th ult., the Rev Isaac Preston, after a twelve years' pastorate, preached his farewell sermon to the church and congregation assembling in the General Baptist Chapel, Chesham. Mr. Preston is held in high esteem by all parties in the town and neighbourhood (including the vicar of the parish), and a large and respectable audience met to hear his last sermon. He has been presented with a testimonial by the members of the church and congregation.

MARKET WRIGHTON, EAST RIDING, YORKS.—The Congregational chapel in this town, under the pastoral care of the Rev. J. H. Teesdale, has been closed for three weeks in order to be thoroughly cleaned and painted; during which time Divine service has been held in the Temperance Hall. On Sunday the congregation returned to their much-improved chapel and heard two very able sermons from their former pastor, the Rev. E. H. Davies, now of Birstal, near Leeds. The harvest thank-offerings were taken up at both services, and amounted to 22*l.*

APPRENTICESHIP SOCIETY.—The biennial meeting of the Society for assisting to Apprentice the Children of Dissenting Ministers was held at 18, South-street, Finsbury, September 28th, the Rev. W. Brook, D.D., in the chair. Prayer was offered by the Rev. W. Tyler. The report of the society's proceedings for the past two years was read by the Rev. I. Vale Mummery, the hon. secretary, which stated that thirty-six candidates had been elected to the benefit of the institution, and the sum of 683*l.* voted towards premiums or apprenticeship expenses. The report further stated that since the society was established, in 1829, it had assisted to apprentice 409 candidates, at an aggregate outlay of 6,640*l.* Very decided testimony was borne by letters which were read, and by those who took part in the proceedings, to the value of the society, which renders such important aid to the children of our less affluent ministers.

SCARBOROUGH.—On Tuesday, September 21st, an interesting meeting was held in the new Congregational Church, Eastborough, Scarborough, under the presidency of Mr. Alderman Brown, of Bradford. The Rev. E. L. Adams, pastor, read a financial statement, from which it appeared that the total cost of the building was about 2,490*l.*, towards which there had been already promised or paid 2,287*l.*, leaving a balance of 200*l.* An appeal was then made to the friends present to raise that amount, and at the close of the meeting the pastor was enabled to announce that, including an additional 10*l.* from the chairman, the whole sum had been obtained. The Revs. J. Ackworth, D.D., R. Balgarnie, R. H. Bayley, J. S. Hall, J. Lewitt, J. Martin, and E. H. Weeks, took part in the proceedings of the evening. The new church has been erected on the site of the Old Meeting-house, and reflects great credit on the architects, Messrs. Paull and Robinson, Manchester.

KING'S-CROSS-ROAD.—On Tuesday the memorial stone of an addition to Vernon Baptist Chapel, King's cross-road, under the pastorate of the Rev. C. B. Sawday, was laid by the Rev. J. A. Spurgeon, in the absence of his brother, who was confined to his house by an attack of illness. The old vestries are to be removed, and the chapel extended at the back, so as to accommodate about 300 more persons. The total cost of the alterations is estimated at 2,300*l.* About 1,100*l.* had been raised prior to the ceremonial, in addition to which the Rev. C. H. Spurgeon contributed 100*l.*, and liberal donations were laid on the stone to the amount of 156*l.* The chapel, when enlarged, will be capable of containing 1,300 persons. Addresses in the afternoon were delivered by the Rev. J. A. Spurgeon, the Rev. T. E. Thoresby, and the Rev. W. Stott, of Abbey-road Chapel. In the evening a public meeting was held at John-street Chapel, Bedford-row, and was numerously attended, at which the Rev. Dr. Brock presided.

THE TEMPLE, ST. MARY CHURCH.—This celebrated sanctuary, built in 1851 by W. Joynson, Esq., at a cost of 10,000*l.*, has lately undergone a complete renovation, at a further cost to him of 1,500*l.*, and was reopened for Divine worship on Thursday, the 23rd of September, when an excellent sermon was preached by the Rev. J. C. Harrison, chairman elect of the Congregational Union. 300 friends sat down to tea in the Institute. In the evening a public meeting was held in the Temple, and the capacious building was well filled. The pastor (the Rev. R. E. Forsaith) occupied the chair. The devotional exercises were conducted by the Revs. G. Verrall, of Bromley; W. H. Jellie, of Rochester; and J. B. Pike, of Plumstead. Interesting speeches were delivered by nearly all the ministers present—viz., the Revs. J. C. Harrison, Marchant, Longwell, M.A., Jellie, Camp, Frith, Geddes, Bowhay, Storey, March, Jackson (Wesleyan), and others. There were no collections, the whole expense being met by the princely munificence of Mr. Joynson. He has, in addition to this, presented to the congregation a new organ (300*l.*), which was opened the same day by Henry Willis, Esq., the organ-builder, and G. M. Smith, Esq., of Bexley-heath. On the following Lord's day the school sermons were preached by the Rev. G. L. Herman, of Chatham, the collections amounting to 24*l.* 7*s.* 6*d.* On the Sunday succeeding appropriate sermons were

preached by the pastor, commemorating the people's joyful return to the house of their God, after an absence of seventeen weeks. The morning subject was taken from Hag. ii. 9.

CROSS KEYS.—On Friday, the 17th inst., the foundation-stone of a new Congregational Church was laid at Cross Keys. This is one of the intended edifices towards the erection of which in the Principality Mr. Morley has provided 5,000*l.* The design is in the Italian style of architecture, and accommodation is provided for about 450 persons. The architects are Messrs. W. G. Habershon and Pite, of Park-square, Newport, and Bloomsbury-square, London. Mr. C. Lewis, of Newport, who had undertaken to lay the stone, presided. The Rev. P. W. Darnton, B.A., of the Tabernacle, Newport, offered prayer; after which the Rev. H. Oliver, B.A., Victoria-road Congregational Chapel, Newport, read a statement to be placed in the stone, and Mr. Lewis duly performed the ceremony. A public meeting was afterwards held in the Wesleyan chapel, at which Mr. Lewis, Mr. Morley, the Rev. D. Glyn Davies, pastor of the church at Cross Keys, the Rev. W. Rees, the Rev. J. Davies (Cardiff), the Rev. D. Evans (Baptist, Newport), and other friends, spoke. Dr. Rees, in the course of his address, said—If the people at Cross Keys were in earnest, he was confident they would have a flourishing cause, and he was also certain that nothing would cheer the heart of Mr. Morley more than to hear in two or three years that they had a most prosperous cause. For the neighbourhood of Cross Keys was doubtless destined to become a very large and important place, with a population in ten or twelve years to come more than four times the present number, and therefore they were providing for the future. Something considerable, indeed, had been accomplished throughout the Principality by the help of Mr. Morley. They had a fine chapel at Aberystwith,—they had one near Hay, in Breconshire, another at Carmarthen, another at Llanelly, they were about now to have one at Cross Keys, they had one at Blaenavon, and so they had gone on throughout the country—all built from Mr. Morley's scheme."

HERSHAM, SURREY.—The Rev. A. E. Lord, of the Circular Congregational Chapel in this village, which is situated not far from Walton-on-the-Thames, having completed the thirtieth year of his ministry, his friends decided to present him with a testimonial. On Sunday week Mr. Lord delivered the substance of the two sermons he had preached exactly thirty years ago in this vicinity. The services were attended by large and attentive congregations. On Wednesday a public tea was provided in the schoolroom, but the numbers were so large that there were two sittings. After tea, J. Bartholomew, Esq., of Chertsey, was called to the chair. Letters of apology for non-attendance having been read, from the Rev. Samuel Martin, B. Scott, Esq., City Chamberlain, formerly a member of the congregation, Rev. J. M. Soule, &c., the Chairman, who referred to his co-operation with Mr. Lord in his early Christian work, presented a cheque for the munificent sum of 66*l.* to the rev. gentleman by his side, as a token of the affectionate regard of his flock, and of the very high esteem in which he was held by his friends in Hershams and around. Among the donors were gentlemen connected with the Established Church who were anxious to show their appreciation of his valuable services. Mr. Lord having suitably responded, sat down amid loud cheers. His brother, the Rev. J. Lord, of Deddington, Oxon, then delivered an address, and was followed by the Rev. Robert Robinson, of London. The Rev. J. Waddington, D.D., the Rev. Joseph Mullens, D.D., the Rev. J. S. Pearsall, all of London, and the Rev. W. P. Tiddy, severally spoke, and in a manner which called forth loud plaudits, and were succeeded by the Rev. T. Davis, of Godalming, who very touchingly remarked on Mr. Lord's fidelity and perseverance. Interesting addresses were given by the Rev. C. Graham, Wesleyan, of Walton, D. Arnott, Esq.; and the Rev. A. E. Lord in his closing speech, spoke of the great aid Mrs. Lord had always given in their difficult missionary work. A vote of thanks to the chairman concluded one of the most interesting meetings ever held in the county. On Sunday last the services were concluded, when the Rev. Thomas Lord (brother to the pastor) delivered discourses morning and evening to full congregations.

LONDON MISSIONARY SOCIETY.—The work of the London Missionary Society is growing so mightily in the capital and central districts of Madagascar that the directors have resolved to send five additional missionaries to that island next May. There are now some 140 separate congregations in the Merina and Bataleo countries requiring regular visitation. About 120 chapels are being built or enlarged, and in some of them 1,000 people assemble every Sunday. Other details furnish overwhelming proof of the need for liberal help from England if the teaching is to keep pace with the eagerness of the people to be taught. We much regret to hear that the communications of the Society for the Propagation of the Gospel contain no satisfactory assurance that the new bishop which they are still bent upon sending to Madagascar shall not take up his residence at the capital and assume Episcopal authority over the island. This is the more to be dreaded because the services conducted by the Society for the Propagation of the Gospel Mission at Tamatave are rapidly developing into the highest style of Ritualism. The theories of the supporters of the Society for the Propagation of the Gospel do not permit of their regarding the missionaries of the London Society in any other light than that of well-meaning but mistaken men who have no proper authority to preach the Gospel, and who should, therefore, be superseded as quickly as possible by priests in the apostolical succession. But we are yet

confident that the Evangelical bodies in England will be too strong for them, and will not endure any interference with the wonderful work which God has wrought in Madagascar by the instrumentality of the London Society's missionaries. The venerable Robert Moffat, now, we believe, in his seventy-fifth year, is purposing to return to his native land. The 200-mile journey, in wagons, over the untracked country and bridgeless currents from the Kuruman to the Orange River is an arduous undertaking for him at his advanced age, but he retains his full vigour of mind if not of body, and Christians of all schools and names will be delighted once more to welcome this patriarch of the missionary enterprise. He intends, if possible, to be in England before the May meetings begin. He leaves his diocese—for he is indeed the model of a true Christian bishop—in charge of his son, the Rev. John Moffat.—*English Independent.*

THORNTON, BRADFORD.—On Tuesday, September 28, Mr. Joseph Craven, of Clapham Park, London, laid the foundation of a new Congregational Church at Thornton. The church is to be constructed at a cost of about 2,600*l.*, so as to provide accommodation for about 700 persons. The principal contributor to the funds for the erection of the building is the gentleman who laid the foundation stone, and the site is favourably situated on the road between Bradford and Denholme. Ample room is provided for erection of Sunday-schools, &c. The architects for the new building are Messrs. Andrews, Son, and Pepper, of Bradford. There is already a flourishing Sunday-school and Young Men's Society. The weather being unfavourable on Tuesday, the proceedings were considerably curtailed. Mr. J. A. Clapham, on behalf of the trustees, having presented Mr. Craven with a handsome trowel and mallet, the Rev. E. Mellor, M.A., of Halifax, then offered up a suitable prayer, after which Mr. Craven laid the foundation stone. A bottle was placed in the niche of the stone containing particulars of the history of the church, some current coins of the realm, and one or two local newspapers. The Rev. J. G. Rogers, B.A., of Clapham, then delivered an address, in which he said that he looked upon what they were doing simply as a work for the extension of the Gospel of Christ in connection with the Church with which he was connected. They would look upon it in that light also, but still further, they would look upon it as a work of their own neighbourhood—something in which they were directly and immediately interested, and, as adding one more to the spiritual forces against the ignorance, ungodliness, and heathenism, which existed in our population. After some reference to the articles of their Christian belief, he said that that building was to be a Dissenting chapel. The name of Dissent was to some a name of reproach. All he could say was that they had no desire to continue to be Dissenters, but at present they were compelled to be Dissenters. The speaker then went on to say that the greatest men the world had known were Dissenters, and he asked, what were the goodly fellowship of the prophets or the noble army of martyrs but Dissenters?—men who dissented from the worship of the times in which they lived. Without Dissent there would have been no Reformation; if it was not for Dissenters there would have been no such thing as growth of Puritanism in this country; and of all places in this country Dissent in the West Riding of Yorkshire had achieved great results. Where would their villages have been in the dark times through which we had passed but for the Christian Dissenters? In going among the manufacturing population, he found chapels and other signs that Dissent was not a thing of yesterday. Their fathers had had to pass through severe trials to maintain their principles and views, but this was not required of Dissenters of the present age; but he did hope the time would come when no man in England would be asked to conform by any power of the State, when all sects should be on an even footing. The speaker then went on to say that that church was only a part of the Church of which Christ was the head, and if it was conducted in that spirit of true catholicity he was sure they would gain strength and success. They did not profess to be infallible in their church, and they were not going to refuse any improvements because they might be taken from any sects. They could learn something from the other sects, but at the same time he contended they had something to teach. They had taught others the power of their liberty. There were those who thought that Christianity could not maintain itself unless it was upheld by endowments or State funds. They (the Dissenters) had received no State patronage, but still they had not only been able to live but to grow. In conclusion, the rev. gentleman urged them, as their forefathers had adapted their wants to the age, so to adapt themselves to the wants of theirs, by combining to put down the infidelity and sin now so rife in their midst. The Rev. W. M. Arthur (the pastor of the new church) said it was intended that several other gentlemen should address the audience, but in consequence of the unfavourable weather the proceedings would now be brought to a close by singing a hymn. The hymn was sung, and Mr. Arthur delivered the benediction, after which the assemblage dispersed.

It is stated that Mr. Tennyson's forthcoming volume will contain not only the promised Arthurean poems, but some pieces of a character that will specially delight those of his admirers who think the "The Northern Farmer" and the "Grandmother's Apology" the best things he has done since "In Memoriam."

Correspondence.

THE LATE BRIDGWATER ELECTION.

To the Editor of the Nonconformist.

SIR,—As you published in your last number an account of the evidence given by Robert Coles against my father, Mr. J. W. Sully, before the Bridgwater Election Commission, I trust you will permit me to add some comments upon the same which have already appeared in two local papers.

I will not question the haste or the informality characterising the expulsion of R. Coles from the church. But there are two obvious hypotheses for explaining this irregularity: one is that my father and the other officers of the church felt the accusation would not bear full investigation; the other, that the general conviction of Coles's guilt amongst all who heard his evidence before the Committee in London was so strong as to lead to impatience and an omission of due precaution in the mode of dismissing him. The Commissioners entertained the former only, although my father distinctly asserted the latter to be a fact. This view, further, they adopted by a most curious acceptance of the whole of Coles's glib statement, not putting one cross-examining question upon the following points:—First, the *per se* incredible statements of Coles, such as these—that he was in fact not expelled by the church, but by the deacons; that my father gave him as the sole ground for the accusation of perjury the evidence of some gentleman that Coles had turned pale during his examination, this report having reached him through three oral transmissions; and, again, that the pastor who wrote the letter came to him afterwards and disowned having consented to his dismissal, and others scarcely less improbable.

Secondly, the direct contradiction between Coles and Bussell upon the point of Sir John Shelley's election, 1845. Coles swears that Bussell offered him a bribe before that election. Bussell denies this, giving obvious reasons why he could not have done so; and the Commissioners have avowed their general belief in Bussell's truthfulness. Further, all independent evidence adduced tends to show that no bribery, effected or attempted, took place at that election on the Liberal side.

Not only did the Commissioners accept the whole of Coles's statement unchallenged, they have called no other witness to corroborate or refute my father's assertion that the impression made by Coles's evidence at London on all who heard it, the Committee included, was that of mendacity. Nor have they sought to clear up the matter by examining any other member of the church, respecting Coles's alleged statements to them that he had never received a bribe for his vote.

One might have supposed that the mere fact of his having been bribed three times would have been of itself, to a certain degree, a *prima facie* presumption against Coles's assertions. But the Commissioners had, as Mr. Anstey naively admitted, made up their minds from the beginning respecting the case. It was too tempting an opportunity to expose the littleness of Dissent and deacons, and they arranged their examination so as to elicit just enough to give colour to their view. My father was pointed out to them as a marked man for his influence, both as a Liberal and as a Nonconformist; and no one who has read the whole of the evidence can fail to see that they made it a *chef d'œuvre* to damage his reputation.

I beg to submit that, if the Commission is to assume this inquisitorial character, it will be necessary—in order that the thing may not become a *procès jugé mais non plaidé*, but that counter facts now mainly struggling into light may be brought out—that all witnesses whose character is in any way impeached should have the right of employing counsel. I believe, Sir, this opinion has already been asserted by a professional authority.

I am, Sir, yours, &c.,

JAMES SULLY, M.A.

Newport, Mon., October 4, 1869.

THE DISTRESSING CASE OF THE REV. WILLIAM LEWIS, FELINFOEL, NEAR LLANELLY.

To the Editor of the Nonconformist.

SIR,—I should feel greatly obliged by your kindly allowing me to call the attention of the Christian benevolent public, through the medium of your wide-spread paper, to the above worthy case. The Rev. W. Lewis is a minister of the Baptist denomination at Felinfoel and is a man of sterling abilities and excellent character. He has met with a very painful affliction, an affliction from which, according to present appearances, he is not likely to recover. He has for some time past been unable to fulfil his ministerial duties, and has gradually become *totally* deaf—so deaf that he cannot communicate his thoughts except by signs. And to make his condition still more distressing he is almost blind, and getting less able to see daily. He has a wife and five small children (the eldest only nine years old) entirely dependent upon him. Like the majority of the Welsh Dissenting ministers, having failed to fulfil the duties of his office, he has no other means of livelihood, and therefore he is truly an object for the pity of the Christian benevolent public.

In consideration of the hopeless nature of his affliction and of his gloomy prospects, a committee has just been

formed at Llanelly for the purpose of raising a fund to assist his wife to embark in some business. Colonel Stepney, the Liberal member for the united boroughs of Carmarthen and Llanelly, has kindly headed the list with 5*l.*, and William Thomas, Esq., Hall-street, Llanelly, who has been appointed treasurer of the fund, has followed his noble example. Some 40*l.* have already been received. The Rev. J. H. Hinton, London, and other kind friends in England have also contributed.

Any contribution towards the fund will be gratefully received and acknowledged by the treasurer. A list of all subscriptions of 2*s.* 6*d.* and upwards will be published.

I remain, dear Sir, your truly,
DAVID BOWEN.

Thomas-street, Llanelly, October 5, 1869.

THE SOCIAL SCIENCE CONGRESS.

The eighteenth annual meeting of the National Association for the Promotion of Social Science commenced last Wednesday, under the presidency of the Right. Hon. Sir Stafford Northcote, M.P., and will continue till this day, October 6. The proceedings commenced with a meeting of the council at one o'clock, followed by a largely attended service in the cathedral at three. The Lord Bishop of the diocese preached from the text Acts x. 38—"Who went about doing good, and healing all that were oppressed of the devil."

THE PRESIDENT'S ADDRESS.

At the general meeting in the evening Sir STAFFORD NORTHCOTE delivered a lengthy introductory address. He commenced by saying that the objects of the Association, although matters of national concern, were yet matters on which the mind of the nation is very far from being made up, and that much of the energy that ought to be devoted to the doing of certain work is really devoted to conflicts about the persons by whom it shall be done. The great reserve of national power is practically wasted, because the nation does not know how best to turn it to account. The great English problem at the present time is how to make the best of Parliamentary government, accepting, with all its drawbacks, the general outline of the form of government which we find established among us, accepting the doctrine of ministerial responsibility to Parliament, of party action in the Legislature, and of party organisation among the constituencies. The business of the Association is to prepare the public mind for legislation on social questions, and to afford opportunities for calm discussion, such as the hurry of Parliamentary business does not always allow. At the same time it is necessary not to forget that irresponsible discussion has its dangers, and that, where the check supplied by the necessity for practical action is wanting, it is necessary to guard against dogmatism and presumption, both in order that we may ourselves arrive at the truth, and that we may avoid creating a prejudice against ourselves and our conclusions in the minds of practical people. Proceeding from these introductory remarks to a consideration of some of the special subjects to be brought before the congress, Sir Stafford expressed his pleasure that the relations between England and her colonies are likely to be well discussed. It had been a condition of his presidency that the object of the council in inviting this discussion should be to strengthen the bond which unites the different portions of the empire, by considering in what manner the difficulties which exist between the mother country and her colonies may be surmounted, and how the connection may be made to bear the best fruits for all. What is needed is to reconcile general freedom of self-government with the maintenance of those leading principles of British law and of the British Constitution which characterise our nation; to give the whole empire the benefit of so much of our Imperial machinery, both of law and government, as is truly Imperial, without restricting men from such adaptations of it to their local wants and circumstances as they may find to be desirable. On the subject of charitable endowments Sir Stafford dwelt somewhat fully, and described the opposing doctrines which, on the one hand, would give the testator absolute power over the disposal of his gifts for all time, and, on the other, would place them entirely at the disposition of the State. The State, he believes, would act unwisely in discouraging private endowments altogether. Yet in encouraging them it would do well to provide against their being so used as to thwart and impede public policy. It is difficult to lay down rules which should secure both these objects; but some suggestions have emanated from Earl Fortescue which are worthy of consideration. He has suggested that there should be a recognised public authority to which all proposed endowments should be referred for acceptance, and that this authority should have power to cancel the endowment if its acceptance should appear likely to be inconvenient to the public interests. In any case of disallowance in the lifetime of the intending founder he would simply retain the absolute command of his property. In the case of the disallowance of the terms of a will, the property would follow the testator's disposition of the remainder of his estate. If the public decline to accept it on his terms, they would have no right to claim it on any other. Secondly, when an endowment had once been accepted, the terms should be strictly observed for a limited but adequate time after its creation, subject only to the supreme right of Parliament to interfere in cases of great necessity, and to a general power on the part of the trustees to obtain authority to adopt from time to time to the varying circumstances of the day, but

always in strict conformity with the spirit of the foundation. Thirdly, after the lapse of a fixed period—say a century from the time of foundation—some public authority should be charged with the duty of reporting fully upon the working of the endowment, and of recommending any revision which might appear to be desirable. Such reports might thenceforward be made periodically—say once in fifty years, and Parliament be invited to act upon them as a matter of course. Turning next to Education, Sir Stafford criticised the vague use of the word "sectarian" and of the phrase "religious education," and advocated the continuance of the present system of combined Governmental and voluntary agency. He then proceeded to the consideration of sanitary questions, and expressed the belief that there never was a time when State assistance, of the right kind, was more needed than at present. Public health, it has well been said, is public wealth; and it is a description of wealth which, it is to be feared, we do not husband so well as we ought to do. Now, no amount of individual care or of individual skill, can do what is wanted in this matter. Combined action is necessary to secure to the great masses of our population the first conditions of a sound sanitary state, to check the propagation of infectious disorders, to prevent over-crowding in dwelling-houses, to provide an adequate supply of pure and wholesome water, and otherwise to bring all the forces of civilisation into play in order to counteract the evils which civilisation brings in its train. The progress of population, consequent upon the increase of wealth, and the ever-encroaching exigencies of competition, tend very obviously and directly to the introduction of new dangers to health and to life. But the antidote accompanies the poison, if only we have the skill and the sense to use it; and it seems to be a legitimate function of the State to take care that, while private enterprise is hastening after the acquisition of wealth, and is applying all the resources of science to its production, recourse should be also had to science for protection against the evils which the wasteful, because selfish, spirit of private enterprise might otherwise engender. It is much to be regretted that we have not as yet a thoroughly well-organised department of the Government charged with the duty of superintending our sanitary system. The time is probably at hand when three new Ministries must be created—a Ministry of Health, a Ministry of Education, and, perhaps, a Ministry of Justice. The present day, however, is the day of Royal Commissions; that of Ministries is yet to come. . . . Those who are in the habit of paying attention to the connection between the growth of national habits and the growth of national language, will not have failed to notice the recent introduction among us of the phrase, "State medicine"—a phrase absolutely new to many of us, and perhaps still imperfectly understood by the general public. State medicine, as a member of the committee well expresses it, consists in the application of medical knowledge and skill to the benefit of communities, which is obviously a very different thing from their application to the benefit of individuals in private or curative medicine. We are all of us aware that medical men are continually being called on to perform public duties which lie wholly beyond the range of their private practice. They are called on to give evidence in courts of justice as to the nature of injuries, the causes of deaths, the sanity or insanity of individuals, the presence of the absence of poisons, the wholesomeness or unwholesomeness of articles of food, of water, of the vapours occasioned by particular kinds of manufacture, and so on. They are or may be called on to act as coroners, as inspectors of the sanitary condition of workhouses, of prisons, of ships, of barracks, and of various public buildings. Their advice is required in relation to the purification of rivers, the drainage of towns, the regulation of burials, the repression of contagious and infectious diseases both among men and among animals, quarantine vaccination, and numerous cognate questions. In fact, it is difficult to assign a limit to the demands which the State might with advantage make upon the time and intelligence of a well-organised medical civil service. These remarks naturally suggest two reflections. In the first place, we seem to want a body of men able to withdraw themselves without inconvenience from the engrossing demands of private practice, and to devote themselves to the especial study of the public questions which require medical attention. In the second place, when we have got our medical civil service, how are we to turn it to the best account? This is undoubtedly a question of great difficulty, and one which must lead us into other fields of inquiry, for it connects itself very directly with the whole question of local organisation, and of the relations between the central and municipal authorities of the country. If we are to have an organised medical staff spread over the face of the land, some kind of local organisation will be required for it; the machinery cannot be wholly worked from London. The solution of this problem will probably be materially assisted by the labours of the Royal Commission now sitting under the presidency of Sir C. Adderley; and, should it be solved satisfactorily, the result may be important in more ways than one; for a good system of local organisation for one purpose will greatly facilitate the establishment of a good system for other purposes. Few greater advantages could be conferred on England than a well-considered framework of local self-government, charged with the administration of most of the matters of which this association takes cognisance—of justice, of health, of education, of charitable trusts, and so forth—subject to due control by the supreme central power. The address then passed on to consider the state of the agricultural

labourer, mainly for the purpose of insisting upon the error of those who take the money value of his wages as the sole measure of his position. Sir Stafford showed that there are other elements to be considered in the question, such as tenure of service, and various incidental compensations or advantages. On the subject of the general condition of the labour-market, he referred to the opposing doctrines of the trades' unionist and of the advocate of piecework, and avowed himself to be at one with the latter. He urged that the great want of the labourer is fair play for the full development of his powers and the full use of his opportunities. The machinery of a poor law must, of course, be retained. There will always be plenty of cases of unavoidable suffering to be relieved by it. But if the labourer be trained in his youth to recognise the duty of laying by a provision for his old age—if he be early taught prudence, and foresight, and self-denial—and if at the same time the means are provided him of investing his savings with perfect security, which he has now great difficulty in doing, a great step might be taken in advance; and, if his employers be brought to see the wisdom of so regulating his wages as to enable him by additional labour to earn additional remuneration, and so encourage him to increased industry, the heavy weight of pauperism which now oppresses the energies of our people might to a very great extent be shaken off. Whether the peasantry of England would gain any real advantage from an attempt to convert them into owners of land is very doubtful; but there can be no doubt that it is of great advantage to them to be enabled to occupy small allotments of land at a moderate rent. With this advantage, and with proper sanitary arrangements, such as are now in progress or in contemplation, with somewhat greater facilities for obtaining a suitable education for his children, with sufficient openings in the way of piecework for those who can and will undertake additional labour, and with fair chances of investing his savings securely, the English agricultural labourer would have little to complain of in his lot, even though the nominal rate of his ordinary money wages should continue, as at present, extremely moderate. After a few remarks upon the conference of ladies, and upon the subject of the treatment of animals, with reference to the cruelty that has lately attracted so much attention, Sir Stafford proceeded to argue, in conclusion, that it is not right to supersede, in too great a degree, the action of individuals by the compulsion of law.

We should consider (he said) whether, by throwing upon the State responsibilities which we ought to undertake as individuals, we may not detract something from the energy of personal character which has done so much to make our country what she is. I do not wish to close my eyes to our shortcomings; I do not wish to enrol myself among the blind worshippers of the British Philistine; I do not deny that we have been led by a spirit of insular pride and insular prejudice to undervalue the lessons which some foreign nations might have taught us as to the advantages of a more perfect organisation and of a more systematic development of our resources, or that we are suffering for our neglect. I do not doubt that we have much to learn and much to do in order to keep, perhaps in some respects to recover, our place among the nations. But while we are bent on improving our machinery let us take care we do not weaken the mainsprings of our greatness. The proud position of England is due not to the accident of circumstances, but to the character of her people. If she derives advantages from her mineral wealth, it is because her sons have known how to turn it to account; if she is the home of manufacturing industry, it is because the ingenuity and perseverance of her sons have made her so; if she holds the empire of the seas, it is because her sons have won it for her. She enjoys, it is true, the blessings of a noble Constitution; but it is a Constitution of which the merit lies less in the framework than in the spirit by which it is animated. It has, indeed, undergone many changes; men say that it has been destroyed over and over again; none would venture to predict through how many more of such destructions it is destined to pass. But the spirit of her people remain unbroken, and in that unbroken spirit there still lives the greatness of England. Legislate as you will,—organise, develop the advantages co-operation, economise labour, show how skill may be made to do the work of strength; but amid all your improvements bear one caution steadily in mind—beware of destroying or of enervating the individual energies of Englishmen.

The address was very cordially received, and at the close a cordial vote of thanks to Sir Stafford was passed.

The Ladies' Conference held its first meeting on Wednesday, and about 150 ladies were present. Reporters were not admitted, but a lady has communicated to the press that Miss Carpenter took the chair, that a letter of sympathy and encouragement from Miss Nightingale was read, that Doctrix Elizabeth Blackwell, of New York, spoke upon the education of women for the medical profession, that Miss Twining brought forward the subject of workhouse visiting, and Miss Duck that of the training of nurses. A few observations on secret drinking and intemperance were then made by Miss Carpenter and Mrs. Nash, and the meeting was adjourned after a session of three hours' duration. Several other meetings have been held by the ladies, with closed doors.

On Thursday the active business of the Congress commenced in the various sections. In that of Jurisprudence and Amendment of the Law Mr. Hastings read an address.

ENGLAND AND HER COLONIES.

In the International and Municipal Law Section papers were read on the special question, "What ought to be the legal and constitutional relations between England and the Colonies?"

Mr. J. E. Gosar repudiated the idea that England and the colonies occupied the relation of parent and

children, and said that settlers were more fit than ordinary men to manage their own affairs. The two must be considered as equals; in strictly colonial affairs the colonies must be free; and the Home Government must restrict itself to Imperial interests. As the colonies were now managed, their councils were almost a sham. The principle of colonial freedom, he contended, did not involve the dismemberment of the British Empire, and there was no reason why they should not continue in one confederation. But two conditions were indispensable to that—the union must serve a common purpose of practical interest to its members, and each member of the empire must have a fair voice in the Imperial councils.

Mr. T. HARR, in his paper, advocated the representation of the colonies in the Imperial Parliament by a man chosen by them, subject to certain regulations, and who should be in constant communication with his colleagues in the colony.

Mr. NOBLE, in a paper on the same subject, regarding the question from an English point of view, showed that British trade with those possessions amounted to only one-seventh of our total foreign commerce. Three-fifths of the emigrants who left the United Kingdom selected the United States as their future residence. The number of paupers in this country nearly equalled the population of Australia and New Zealand; whilst just above the line of pauperism there was an equal number struggling for bare existence—taxed for the benefit of prosperous colonists. In addition to deriving considerable benefit from the taxes levied on the inhabitants of these islands, the colonies enforced protective duties upon our manufactures—a proceeding destructive of any real union. Mr. Noble laid down, as the only principle on which the union could be maintained—the establishment of perfect freedom of trade throughout the whole empire.

Mr. F. B. LAKELIERE, an Australian born and bred, scouted, on behalf of his countrymen and every good Englishman, the idea of a dismemberment of the British Empire. He thought the colonies were in a state of transition, and required to have their exact position more clearly understood and better defined. For this end the following important questions would have to be considered, and they were all susceptible of amicable solution if considered in a mutually courteous spirit—viz., colonial confederation, defence of the colonies, judicial appeals, and the appointment of Governors. He spoke favourably of the adoption of a confederation, held out the hope that in course of time the colony of Australia would be able to defend herself, showed that the advantages of sending to England in cases of appeal was counteracted by the great delay which ensued, and preferred the present mode of appointing as governors Englishmen as likely to do the duties more impartially than a man in the colony.

In the discussion which followed, Sir JOHN BOWRING supported Mr. Noble's views as to the influence of free trade on the relations between England and the colonies. He deplored the spirit of protection which some of the dependencies exhibited. The interference of the Imperial Government in colonial affairs was sometimes absolutely indispensable. Mr. MARSH thought the suggested confederation of the Australian colonies would not be practicable at present. He regretted that Mr. Stuart Mill had suggested protection as a good thing for the colonies.

THE ADMINISTRATION OF THE POOR LAW.

In the section of Economy and Trade, the special question for discussion was, "In what respects may the administration of the Poor Law be improved?" In the absence of the President (Mr. S. Cave, M.P.), who was unable to attend through illness, the chair was taken by Mr. S. Morley, M.P., one of the vice-presidents of the association. The subject was introduced in a paper by Mr. E. S. ROBINSON, the future Liberal candidate for the representation of Bristol, who stated that better means for classification than are afforded by the existing system are wanted. He specially referred to the inequality with which the labour test is enforced, those places where the practice is carried out being the exception rather than the rule. Great stress was laid upon the beneficial effects of work, not so much on account of the direct profit to the union, but for the good which it does to the pauper himself, by teaching him to be self-reliant. The aged, sick, feeble, and imbecile ought to be dealt with more generously than has been the custom. The rearing of children in the workhouse was condemned by the author, who recommended that the boarding-out system, in vogue in Scotland, should be adopted.

In the discussion which followed, Mr. GEORGE HURST took exception to the severity suggested by Mr. Robinson to be exercised towards the able-bodied pauper. Colonel GRANT, R.E., of Bath, urged the necessity for a proper classification of paupers. Dr. STALLARD entered a protest against anything like useless work being imposed on able-bodied paupers as one of the most demoralising plans which could be pursued. The Rev. Canon GIRDLESTONE was of opinion that if we had never had a Poor Law in this country we should have had much less of pauperism. The manner in which Poor Law relief was made to supplement wages destroyed everything like independence and self-reliance in the agricultural labourer. With regard to the education of children, the Rev. Canon suggested that Denison's Act should be made compulsory instead of being merely permissive, and stated that its adoption would scarcely exceed an expense of a halfpenny in the pound. The great improvement required in the Poor Law was in the medical relief, which, as at present administered, he considered a disgrace to the country. He stated that in his county (Devon) there was a district containing

five parishes, having a population of 5,769 persons, scattered over 19,617 acres, the medical officer of which had a salary of 79*l.* per annum, which was increased last year by extras to 101*l.* 14*s.* 6*d.* For this he had to supply all medicines, splints, bandages, &c. This union last week refused an application to supply cod liver oil to one of the medical officers who had been many years in their service.

Subsequently Mr. HANCOCK, of Lurgan, spoke of the better plan of medical relief which existed in Ireland, and he recommended its adoption in this country. He also proposed to deal with the professional tramps through the agency of the police.

Miss TWING suggested that women might be employed with advantage in the inspection of workhouses, and expressed the opinion that the gross evils in some of those establishments would never have existed if women had a fair share in supervising the domestic arrangements of the workhouses. Mr. ROBINSON spoke of the difficulties the magistrates and police had in dealing with and apprehending professional beggars. In dealing with tramps, the police of Bristol had succeeded in effecting a diminution of fifty per cent.

Colonel OLDFIELD read a paper which treated of the causes of pauperism, and suggested assisted emigration to the colonies as a remedy. Dr. CLARKE, of Rotherham, in a paper, made several suggestions for the improvement of the administration of the Poor Law, many of which had been embodied in previous papers, but among which was a proposition for an additional tax on intoxicating liquors, so as to make drunkards pay by anticipation for the pauperism they helped to create.

In the discussion which followed, Sir BALDWIN LEIGHTON expressed an opinion that pauperism was not on the increase, and that the London guardians were not fairly chargeable with the niggardliness with which they were often reproached in the public papers. Mr. BARTON DELL, of Bristol, condemned the practice of indiscriminate almsgiving, and said the best thing every man and woman could do was to disseminate knowledge of the evils which resulted from mendicancy. Dr. STALLARD deduced a moral from the discussion that what was wanted was some machinery by which the better and more intelligent classes should be brought to bear on the miserable and uneducated in the matter of relief as well as in sanitary arrangements for the lower orders of the people.

On the motion of the Rev. S. G. STEINHAL, seconded by Mr. E. S. ROBINSON, a resolution was adopted recommending to the consideration of the council the desirability of urging upon the authorities the propriety of employing educated women in the inspection of workhouses and hospitals, as being absolutely needful for the efficient working of such institutions.

The CHAIRMAN, in closing the discussion, said he was satisfied that the sufferings of the poor were not reached by the present Poor Law, and recommended the adoption of some scheme by which Christian people, not of one sect, but of all sects, should join in local committees and insure a thorough visitation of the poor. He had a great dread of over legislation on the subject, and should much prefer seeing the present law supplemented by the work of Christian sympathy.

Dr. STALLARD moved—

That it be suggested to the council that there is an absolute necessity for the due relief of poverty, that there should be a charitable committee acting in conjunction with the Boards of Guardians, and that a system of house-to-house visitation should form an essential part of the public system of poor relief.

Mr. A. HILL seconded the motion, which was opposed by Sir BALDWIN LEIGHTON and Colonel PINNEY, and supported by Colonel GRANT and carried.

REPRESSION OF CRIME.

Sir E. Wilmot presided, and the special question for discussion was, "Can infanticide be diminished by legislative enactment?" Dr. E. Lankester, coroner for the Central Division of Middlesex, read the first paper, and dwelt at considerable length on the extent of the crime of infanticide in England and Wales as indicated by the returns of inquests in the judicial statistics published by the Government. During the last seven years he had held inquests on the average on seventy-one of these children per year. Wherever wilful neglect was proved he directed juries to return verdicts of wilful murder. In the present state of the law he contended that infanticide seldom met with punishment, and the most absurd, unscientific, and ignorant views were taken as to how the child came by its death in order to save the woman's life when she was sent for trial. He expressed the opinion that our legislation of the past seventy-five years had rather encouraged this crime. From deductions he made he brought the total number of "newly-born" children found and unclaimed as above 2,600. Reducing this number by 20 per cent. for accidents, they still had the startling number of upwards of 2,000. He thought that these unfortunate women should not be allowed to conceal their condition—should not be allowed to be alone at the time of their confinement.

Mr. H. SAFFORD read a paper, in which he contended that an Act of Parliament should be passed authorising charitable societies to receive illegitimate children, and to proceed before a magistrate against both the father and the mother for the support of these institutions. In the discussion which followed,

Dr. LANKESTER thought we might learn a great deal from foreign countries. In Prussia there were heavy penalties for burying a child without the knowledge of magistrates.

Mr. SAUNDERS, Recorder of Bath, contributed a voluntary paper to this section on "The Influence of Education in Diminishing Crime," in which he called attention to the impossibility of entirely suppressing

crime by any system of social regulations. Allusion was made to the anomaly that, with our enormous national resources, our savings exceeding a hundred millions a year, there should be no less than 70,000 persons annually apprehended for offences connected with property, and that one million of persons should be in receipt of parish relief. The paper showed that crimes were more and more being confined to the ignorant classes. In the year 1856, 86 per cent. of our criminals could neither read nor write, or could read or write only imperfectly; whilst in the year 1868 this percentage had increased to 96; whilst, looking at the educated portion of our criminals, the percentage which could read and write well was, in 1856, 54 per cent., that per centage in 1868 had dwindled down to 3. The necessity of education as a sure preventive against crime to any great extent was strongly insisted upon by the learned Recorder.

Dr. ELIZABETH BLACKWELL, of New York, thought it would be very injurious to enact any severe measures relative to women, as it would tend at once to produce the crime of abortion—a great and increasing crime in America, where men were constantly found bringing women to "abortionists" to produce this crime, with which the crime of infanticide was not to be compared as to its enormous evils. Her second point was the great advantage of private charities for cases of women guilty of infanticide, and she sketched the working of her society in New York.

Sir EARDLEY WILMOT summed up the discussion, and left the following questions to the section:—Is the section of opinion that infanticide should no longer be punishable with death, and, if possible, so far to alter the law as to make the seducer liable to it? Ultimately the section made the following recommendations:—

That the punishment of death for infanticide by the mother at the time of birth be discontinued; the registration of still-born infants; and that the Home Secretary should publish in the coroners' judicial statistics the number of newly-born children found in the streets, on which inquests have been held.

EDUCATION.

The Educational Department commenced its sittings at the Victoria Rooms, under the presidency of the Rev. Canon Kingsley. There was a crowded attendance.

The special question, "Is an unsectarian scheme of education inconsistent with religious teaching?" was opened in an elaborate paper by the Rev. Canon NORRIS. The writer remarked that the nation was now demanding a more complete system of elementary education with an earnestness which made it quite certain that something would be done, but what that something was, none of them knew. As to what it ought to be opinion was divided, but Government was pledged to do something. The great difficulty was what was known as "religious difficulty." The nation wanted a complete system, and the denominational system was essentially incomplete. With an undenominational system of education, a very important question arose—who was to appoint the teacher? On that pivot really turned the whole matter, for the religious or irreligious character of the school really depended upon the character of the teacher infinitely more than upon the lessons taught. If pains be taken to select God-fearing men and women as teachers, their schools would be religious, whatever mode of instruction be adopted. He proposed—first, that inspectors or commissioners should report to the central education office all places where means of education were still deficient; second, that the central office should give notice to such places that unless within a certain time a good school was forthcoming on the existing system, a rate would be levied, and a school built, to be vested in provisional trustees, and to be provisionally conducted by a teacher, appointed by the central office in London, on secular principles; third, that such school should continue to be so constituted and conducted until such time as some local committee should come forward and give evidence of their willingness and competence to undertake its maintenance; fourth, that in the event of such offer the school should be transferred into the hands of such committee to be managed by them, and so, ceasing to be a secular school, should be absorbed into the existing denominational system of the country; fifth, that by way of encouraging the adoption of secular schools, the scale of grants to rate-supported schools should be much lower than the scale of grants for the school supported by subscription; sixth, that in all cases of adoption by a religious communion a conscience clause should be inserted in the new trust-deed. ("No, no!") That was not an essential part of his scheme, but he strongly recommended it.

The Rev. R. E. BARTLETT read a paper on the subject, in which he maintained that the question of a national system of education was becoming ripe for solution, and that when it came to be settled they would have to choose between a secular system and a system of religious but not denominational teaching, between ignoring religion and ignoring religious difficulties. A really good secular system would be better than none at all, and it would at least remove the great obstacle to all improvement—dense stupidity. (Hear.) They had to deal with these facts—1st, the parents of children were anxious for religious teaching, but for the most part are regardless of difference of dogma; 2nd, the children, by reason of their tender age, are incapable of assimilating dogmatic teaching, but are capable of understanding the facts of the Bible. This pointed to an undogmatic system of elementary religious teaching as a possible solution of the question.

Mr. JOHN FLINT, in a paper, maintained that an unsectarian scheme of education was not inconsistent with religious teaching, provided they could teach

morals or rules of conduct without teaching a definite faith, or teach a definite faith without teaching a definite creed. Mr. THOMAS WYLES, F.G.S., Allesley College, Coventry, also read a paper on the question, after which the subject was discussed. The following gentlemen took part in the discussion:—The Rev. W. N. Clay, the Rev. Dr. Arthur, Dr. Pankhurst, LL.D., Mr. E. Pears, Dr. Rigg, Mr. Jesse Collins, Mr. H. Sandford, Mr. W. Barclay, Mr. Thomas Turner, Mr. C. H. Bracebridge, Mr. Alfred Bourne (secretary to the British and Foreign School Society), the Rev. J. Percival (head-master of Clifton College), Sir E. Strachey, Mr. Brewin, and the Rev. H. Solly.

On Friday the event of the day was the address by the Rev. Canon KINGSLEY in the Victoria Rooms. He stated that he appeared at the congress not as a teacher, but as a learner, and enumerated at some length what he took to be the general principles on which the education of the people should be conducted. Undoubtedly the first claim of a human being in the matter of education was upon his parents; but if they refused to do their duty—and very many did—the State must supply the deficiency. "The State has no right to compel the mass of citizens to receive among them every year a fresh crop of savages, to be a nuisance and a danger to the body politic. It has no right to demand that the physical life of the child shall be preserved, and yet to allow its far more important and valuable life—its intellectual and moral life—to be destroyed. Moreover, it has no right to delegate its own duties in this matter to any voluntary association, however venerable, earnest, and able. The State, and the State alone, is responsible to the existing citizens for the training of those who are to become citizens." Canon Kingsley doubted whether even in an ideal and perfect state the whole education of youth, or even the control over it, ought to be entrusted to the clergy. One function of teaching—the all-important one of instructing children in religion—was undoubtedly part of the province of the clergy; but more than that was not their duty. Of course in matters which they were competent to teach they were on the same footing as other citizens, but on no higher footing. In times past the entire work of education was done by the clergy, simply because there was no one else to do it. But things were now altered. The clergy ought to confine themselves more and more to their own department of religious teaching, and particularly ought this to be the case in a country where the people followed so many different creeds. With respect to the question who should pay the cost of national education, the President thought it comparatively a matter of detail whether the money was raised by rates or taxes. The State ought to bear the expense, reimbursing itself by taxes of some kind.

These taxes ought to touch the parents, who are immediately responsible for the existence of the children; and next, the employers of labour of every class, because they, for their own profit, have made the existence of these children possible. Every one acquainted with the very alphabet of political economy knows what he meant. But as one, said the Canon, who for many years advocated the opposite opinion, I have come here to learn, and not to teach, upon this important point. All I ask—not those who have studied national education, but the general public—to keep in mind is this broad, ugly, dangerous, disgraceful fact: that there are now—according to the computation of those who ought to know—about 1,280,000 children in this kingdom who ought to be attending some elementary school or other, but who are not; 1,280,000 children growing up in ignorance, in a country which calls itself civilised, but which will be called by a very different epithet some 200 years hence, unless she mend her ways right speedily.

Canon Kingsley then called the attention of the congress to the education of women, to the intellectual wants of the two and a half millions of the weaker sex who were compelled to gain their own subsistence.

If the vast and steadily increasing number of women who must earn their own bread in these days are to be aught but a sorrowed misery to themselves, and of confusion to society in ways which I foresee but shall not particularise here, then we must have offered to them an education which will at least enable them to get their own bread. I can conceive few objects, if any, more important to a well-ordered State than the education of its women, for that will, in the long run, educate the men. A people like our own, so rapidly increasing in mere material wealth, and let me say it, brute prosperity, can only be preserved from ostentatious frivolity and mere tinsel barbarism by instilling a true and lofty civilisation in its sisters, wives, and mothers of every class. One word more, and I have done. Whatever we do, for primary or secondary schools, or for our advanced ancient universities themselves, let us see that our primary education, and still more our advanced education, includes some better teaching of nature and of fact. Let us see that the children of these realms are taught, if not the principles of physical science, at least some of those habits of careful observation and sound induction which alone make physical science—indeed, which alone make health and wealth upon this planet—possible. Let us remember the words spoken by Mr. Joseph Payne last year at Birmingham—words which so exactly express my opinion on a subject on which I felt with intense earnestness, that I shall do myself the honour of repeating them at length. "Some measures ought to be taken to open the eyes of the people to the world which lives around them—to the beings with which they come in contact in daily life. In order to accomplish this, they must begin with the clouds of the earth on which they stand. The results which are now paid for must include the opening of the children's eyes to the wonderful phenomena by which they are continually surrounded, and which continually ask to be examined and appreciated." No one is more deeply convinced than I am of the need of sound religious teaching. But no one is more deeply convinced than I am that even the best religious teaching, espe-

cially in these days, will bear but stunted and shrivelled fruit, unless accompanied by physical teaching; and thus supported (as all human thought should be), humanised in the minds of teachers and of children alike on a substructure of truth, reason and common-sense.

Sir STAFFORD NORTHCOTE, in expressing the thanks of the audience to the rev. Canon, urged them not to overlook the great results which the voluntary system had effected. If it was true that the State must now take national education in hand, it was also true that the voluntary movement had been the means of awakening the nation to its duty. For himself, he thought that if the work could be done as efficiently, the voluntary was to be preferred to the State system.

The Rev. H. DE BUNSEN read a paper in which he advocated compulsory education. Miss CARPENTER also read a paper urging that the voluntary system should be supplemented by local rates. The CHAIRMAN read a paper written by Miss Mayo on the Factory Act as it regulated the children at school. She would have it made illegal for the factory master to employ any child full time who had not a certificate of having passed the fifth standard.

WORKING MEN'S MEETING.

On Friday evening, at eight o'clock, a densely-crowded meeting of working men was held in the Colston Hall, to listen to addresses from prominent members of the association. There was no programme, and there were no resolutions, each speaker being at liberty to say whatever it seemed good to him that the audience should hear. The opening speech was delivered by

Sir STAFFORD NORTHCOTE, who referred to the natural curiosity that working men would feel with regard to the objects of the congress, and to the necessity that existed for their co-operation, in order that many of those objects should be carried out. It was impossible to legislate upon such questions as those relating to public health, to education, to the repression of crime, to the development of intelligence and morality, and to the employment of labour, without the cordial support of the great masses of the people. When the people understood what the association was aiming at, and why they were aiming at it, then such cordial support might be expected; and then the labours of the association would be crowned with success. He cautioned his hearers against the error of being over sanguine, and against the error of being over suspicious. Legislation could not remove all social evils; and wherever there were earnest men there would be differences of opinion, honestly entertained, and that ought not to be attributed to sinister motives. He spoke of the duty of parents to do their best for their children, and said that there was less self-sacrifice for this end among the working classes than among those above them. He cautioned his hearers with regard to the relations between capital and labour, saying that the greatness of England was not a thing to be played with, and that if we were unwise we might lose our place among nations, and might find it hard to be regained. In order to keep that place we must be very careful how we dealt with these questions of capital and labour, and the capitalist and the labourer must learn to regard each other as co-partners in a great undertaking for the benefit of all.

Mr. G. W. HASTINGS spoke on some questions of international law.

Mr. GEORGE GODWIN, F.R.S., said that of all the departments of the association that of public health was the most important to working men, because to the working man health was everything. He referred to the sanitary improvements that had been carried out in Salisbury, Ely, Croydon, and Bristol, and to the great saving of human life that had been effected by them; and he proceeded to mention some further reforms which in Bristol were still required—especially the abolition of the smoke nuisance. Working men should learn the value to their own class of such reforms, and should strive to obtain some general knowledge of the laws of health.

Mr. R. TORRENS, M.P. for Cambridge, succeeded in calling forth the sympathies of the audience on behalf of the condition of the agricultural labourer. So great was the extremity to which agricultural labourers were reduced, that the hon. member emphatically declared that he should be glad to see a strike take place amongst them, though he did not approve of strikes in the abstract—an expression of opinion applauded to the echo.

The Rev. Canon GIRDLESTONE, who was received with prolonged cheering, spoke first of the advantages which had been brought during the last fifty years within the reach of the working classes, and then proceeded to divide these classes into those whose wages were sufficiently remunerative, and those whose wages were not remunerative. Among the latter stood out prominently the class whose cause he had taken up—the agricultural labourers. What advice could he give to them? The hon. baronet the president of the association had kindly and courteously said that they who belonged to the association were at liberty to differ from him in the opinions which he had advanced. He (Canon Girdlestone) took leave to say that the advice he should give to agricultural labourers, or to any whose wages were not remunerative for their toil, was of a very different kind from that which the hon. baronet had given in his address at the opening meeting of the association. The hon. baronet told them that they must rely upon what he called "personal competition under favourable circumstances." Now, he did not counsel them to that kind of simple content and inactivity; neither did he agree in the other piece of advice given by the hon. baronet, to the effect that men earning 8s. or 9s. a week

should go to the Government savings-bank and invest their savings. If the hon. baronet would try for three months to keep a family upon such an income, he would not find at the end of the time that he had much to put in the savings-bank. His own advice to the poor agricultural labourers was not to agitate, or strike, or commit a breach of the law, either of God or man, but to have their eyes open, to be up and stirring, to look their position boldly in the face, to say, "Here we are, serfs, miserably clothed and miserably fed, fed on things worse by one-half than many of the petty members of the brute creation; here we are, serfs, to whom even the most liberal reformers have never for a moment thought of entrusting the franchise; but we won't agitate. No; there are railways that will carry us to parts of this country where wages are higher and food more plentiful." He had himself sent 150 families away from his own neighbourhood—(cheers)—and they were all prosperous and happy. And besides that, there were steamboats that would take them to the distant colonies of the empire, where they would have to eat what they could never sniff in England—an abundance of roast beef of old England.

Mr. BASTOW, a working man, was then called upon, and in an excellent speech expressed his belief that better times were in store for the working people of England. He was an advocate of trades unions within what he considered to be their proper sphere of action; but he held that no man should coerce his fellow; and trades unions, when they attempted coercion, lost their power and missed their aim.

Dr. LANKESTER spoke on the subject of health, urging the importance of the principles of sanitary science being inculcated in schools, and of the people generally acquiring a proper estimation of the value of pure air and clear water.

Mr. MORLEY's appearance in front of the platform was the signal for a perfect ovation. Congratulating himself and his hearers on the fact that the Social Science Congress knew nothing of political differences, the hon. member stated that he was not one of those who believed that all wisdom lay within the four corners of an Act of Parliament. It was indeed a fact that more good had been done in some years past by the repeal of old than by the passing of new Acts. He would say here as little as possible, the people being a law unto themselves. Touching on the subject of the Poor Law, he did not hesitate to say that the system failed to a large extent to reach the really deserving poor. As a matter of history, said Mr. Morley, referring to the remark made by Mr. Torrens, strikes had been most disastrous in their effects. The right of workmen to combine for their own protection he, however, fully admitted. Mr. Morley was loudly cheered as he sat down.

Sir J. BOWRING having proposed, and the Hon. BRACH LAWRENCE, at one time ambassador from America to this country, having seconded, a vote of thanks to the Mayor, which his Worship duly acknowledged, the large audience poured out into the wet, and by no means cleanly streets.

THE AGRICULTURAL LABOURER.

On Monday the Economy and Trade Department proved very attractive, for there the question, How may the condition of the agricultural labourer be improved? was made the subject of discussion. The discussion was opened by Canon GIRDLESTONE, who recommended, as an immediate though only temporary measure of relief, migration from parts of the country where wages were low to those where they were high, and emigration to the colonies. He had himself proved the success of this on a considerable scale. It would be well if London and provincial newspapers and other periodicals would from time to time publish rates of wages in different counties and the colonies, or if a labourer's monthly paper could be established, giving this and all other useful information to the peasantry. Secondly, the rev. Canon recommended, as a more permanent means of improvement, education in State-inspected schools to the extent of enabling a man to read with facility and fluency, and intelligently; to write, not merely his own name, but a tidy letter to his relations, and as much accounts as would enable him to make out a bill; in short, the acquisition of the power of self-improvement before he is set to work in the fields. He advocated education not only for boys, but for girls as the future mothers of families, and a measure of either direct or indirect compulsion. Thirdly, he mentioned a better administration of the Poor Law, and said that if there had been no Poor Law there would have been less pauperism. A constitution of boards of guardians of such a sort as would not, as now, practically leave in rural districts the chief power in the hands of farmers, who were always inclined to supplement wages out of poor-rates. The choice of relieving officers, masters and matrons of work-houses, and the like, should be left with a central or county, rather than as now with a local board, and there should be a better classification of paupers. Parish doctors should be fairly paid for their attendance on paupers, and all drugs and other appliances should be provided by the parish or union. Good cottages and gardens, and an allotment for a cow in some instances, should be given as a special encouragement to the most deserving labourers on the farms, and a present of milk daily to every labourer in proportion to the size of his family. Now that waste lands and commons were enclosed, that most valuable article of food was not to be had upon any terms. Wages should no longer be paid partly in beer or cider; the rate of remuneration should be graduated, instead of uniform as at present, and piece-work should be carried out as far as possible. Co-operative stores would be valuable as a means of

rescuing the labourer from shops. Rents might be advantageously lowered where too high. Canon Girdlestone proved that, even on money grounds, it was better for the farmer to have his labourers, like his horses, in good condition. It was quite true that town populations were often in a most miserable state; but surely that was no reason why those connected with the agricultural labourer should shirk their responsibilities.

The paper of Sir BALDWIN LEIGHTON, on the same subject, commenced by stating that the writer had examined the register of the inmates of the union in a part of Devonshire in which he was at one time resident. The population amounted to about 6,000, one half urban, and the other half rural. To his surprise, he found, out of 100 adult males, thirty-four only had been agriculturists, and of those, three had held farms, while forty-eight had been inhabitants of the towns. The remainder were deaf and dumb, imbeciles, and young men disabled by sickness or accident.

An animated discussion followed the reading of these papers.

Mr. BOTLEY argued that the land should bear a due share of the expense of the education which was so needful for the improvement of the agricultural labourer. His position ought also to be ameliorated by good dwellings, and by enabling him to acquire an interest in the land. Farmers should be compelled to provide good cottages and gardens. Mr. PEPER, a tenant farmer from the East of England, disputed the accuracy of Canon Girdlestone's statements. The average amount earned for the support of families in the Eastern Counties was 17s. per week. He insisted that Canon Girdlestone ought not to have represented to the working men's meeting that the condition of the agricultural labourer was so bad. Mr. Pepper was indulging in some strong remarks on the rev. gentleman when he was called to order by one of the audience. He then suggested that the half-time system should be adopted in rural districts for boys under fourteen, and recommended that a chance of acquiring land be afforded to the labourer. Dr. RICE was convinced that the only way to improve the condition of the farm servant was to give him a chance of acquiring land. Mr. SAUNDERS, Recorder of Bath, said that the simple remedy was for farmers to pay better wages. If they could not do this with their present rents, these must be lowered. Sir JOHN BOWRING bore testimony to the diligence of Canon Girdlestone's researches and the accuracy of his statements.

Sir STAFFORD NORTHCOOTE admitted that the condition of the agricultural labourer was one demanding improvement. He thought it would be well to suspend final judgment on the subject until after the inquiries about to be instituted by a commission of gentlemen appointed for that purpose.

REMEDIES FOR INTemperance.

Mr. THOMAS BRIGGS read a paper on the remedies for intemperance which lie within the range of voluntary effort, mentioning some of the evils which result from intemperance, and in particular the enormous waste of money—30,000,000l. a year—in intoxicating drinks. Mr. Briggs said it was a common fallacy that a community could not be impoverished by an expenditure going on amongst themselves. All expenditure is unprofitable which leaves no tangible and valuable result, as large armaments encourage labour, but lead to general impoverishment. The expenditure on intoxicating drinks produces pauperism and crime, which must add at least 10,000,000l. per annum to the debt side of the account. In treating of intoxicating drinks, we have an exceptional article. Alcohol admits the same devastation in the Western world that opium inflicts in the East, and must be ranked with that deadly drug. The essential danger of alcoholic drinks is that they have a tendency to feed the appetite they gratify, and all drunkards recollect a time when a small quantity would satisfy, but they can scarcely remember how a strict moderation grew to excess. The question we must ask ourselves is this—Can the liquor which is capable of producing drunkenness be a suitable article for daily use? Drunkenness must be regarded as a disease rather than a vice, and with our present knowledge on the subject of intemperance, it would seem as reasonable to expect to preach away typhus or cholera as to preach away drunkenness. In the one case we must clear our pestilential districts, and in the other we must teach the people the true nature of intoxicating drinks, and remove the facilities for indulgence. Ill-health is the enemy of morals, as foul air is the enemy of health. Attention to intemperance is by no means all that is wanted in the great work of social reform; but it is that without which all our other efforts will be in vain. It is with the drink that we have in the first place to deal. A sound knowledge of the properties of intoxicating drinks would correct the mischievous practice of medical men in prescribing alcoholic stimulants, and it would suggest to all classes that it would be better to disassociate meetings for business or amusement from the use of intoxicants. It would strengthen the effort to lessen the number of public-houses, and to restrict those which are left. The disuse by the educated and religious classes of strong drinks as an article of entertainment would be more effectual than anything in subduing our national intemperance. Its evils are so firmly rooted that no indirect action will suffice. It would be desirable that an inquiry should be conducted by a body of scientific men upon the nature and properties of intoxicating liquors. In order to realise the subject fully it is necessary to explore the under-currents of society, where so much vice and misery exist, and to reflect that those evils are descending to unborn generations by the opera-

tion of a law which is as unfailing as that which keeps the planets in their course.

REFORMATORY AND INDUSTRIAL SCHOOLS.

The results of the Industrial Schools and Reformatory Schools Act was the subject under discussion in the Reformatory and Repression of Crime Sections. A paper by Miss Carpenter gave an account of the Red Lodge Reformatory, which was the first for girls certified in the kingdom. "The girls admitted to the institution must be under fourteen years of age, and are classified in different dormitories according to age. They are also arranged in two divisions—the schoolroom and the laundry and house girls. Of whatever age, they are all first put into the schoolroom, being generally in a state of extreme ignorance. Here they have the ordinary course of instruction of a good day-school, and are taught needlework and knitting, and some housework; they have also active out-door exercise. The elder girls have separate instruction, and spend most of the day at washing, cooking, and other house-work. Records are kept of the conduct of each, and her character watched; but in order to fit and test each for the greater liberty she will have on entering the world, a small house adjoining is provided, where ten girls at a time are placed under a matron, with additional privileges and more liberty. If the girl's conduct here is satisfactory, she is put out to service on licence, kind watchfulness being still kept over her. The Government requires an annual report of each girl for three years after her discharge." It was encouraging to find that, out of seventy girls discharged in the four years ending 1865, only one had been again in prison, and sixty were maintaining themselves in respectability. Some were married. "Public opinion is changing, and where it formerly was extremely difficult to place our girls out at service, there has now been for some years a greater demand for them as servants than we could supply. Again, the nature of juvenile crime is changed. At the beginning of the reformatory work we frequently had girls who had been four, five, or even eight times in prison, and thus became hardened with punishment. It is now, however, rare to have a girl sent on even a second conviction."

M.P.'s ON PUBLIC QUESTIONS.

On Wednesday night Mr. Cardwell and Mr. Vernon Harcourt addressed a meeting of the Liberal Association at Oxford. Mr. Cardwell spoke of the laborious character of the last session. It reminded him of the Swiss waiter who served at breakfast, dinner, and supper, and when asked when he slept, said, "We sleep in the winter." There was an Oriental expression that if words were the daughters of men, acts were the sons of God, and he knew no session that could compete with the last in regard to the multitude and importance of the measures that were carried. His impression was that the time of Parliament would be increasingly occupied in future with measures of a social character. He took a hopeful view of the reconstruction of the Irish Church. But in politics the future was always great, and the past comparatively small. Another question still more difficult remained behind—the question of the land in Ireland. In endeavouring to solve it they were bound not to jump from one injustice to another, but to endeavour to reconcile all interests, with a careful regard to the security of property and rights of all. There was a disposition on the one side to make concessions, and the leaders and guides of the Irish people should show a similar disposition to accept that which equal justice might give, and not demand that which no Parliament or Government could give. After a few remarks on the efficient state of the army, he referred to colonial policy, condemning the old system of conducting colonial government in London. "If we had adhered to our former policy the colonies would have been like what branch railways have unfortunately been to the parent trunk—they would have been suckers, not feeders. By adopting the latter policy, they are a source of strength—they are sources of honour—they are gems in the diadem of our common monarchy; and when the time comes when we have to meet and confront a common danger, then the powerful mother country will be called upon to support powerful colonies, and there will be a combination such as the Powers of the world never saw under a single Government." Mr. Vernon Harcourt also addressed the electors. While Mr. Cardwell was speaking, a terrible thunderstorm broke over Oxford.

The members for Middlesex, Lord Enfield and Lord George Hamilton, spoke at an agricultural meeting at Bedford on Friday. Lord Enfield said he thought that the Government ought to be prepared with a great scheme for the settlement of the Irish land question, and to stand or fall by it. The question of the education of Ireland would, he feared, be one of great difficulty; and if it was in any way foreshadowed by the dictatorial pastoral of Cardinal Cullen, the Liberal party would find it a difficult nut to crack. He looked upon this question with far greater misgivings than he did upon that of the land. Lord George Hamilton said he could not help thinking that there was something in tenant-right, for it appeared that, although the acreage of Ulster was smaller than that of Munster, although the average holdings in Ulster were smaller, and although the ground in Munster was far richer, yet the value of the crops in Ulster was larger than those of Munster. Referring to the agitation for "fixity of tenure," he said that he did not believe that even if this were granted by Parliament the people in the south of Ireland would be satisfied; their next demand would be release from rent. He believed that the profes-

sional agitators who had been using such violent language lately were aware that if this question was settled they would no longer wield such influence over the minds of the people. They therefore preferred to agitate for something so exorbitant that no Government actuated by a spirit of honesty or common fairness could accede to it. If those who were leading this agitation would merely moderate their demands to what was reasonable and just, if they would recognise the fact that although there might be some bad landlords yet they were not all bad, he thought that in a spirit of justice and conciliation such a measure might be passed as would make Ireland what it should be—the home, as nature intended it to be, of a happy, loyal, and contented people.

Sir Wilfrid Lawson, M.P., and the Hon. Charles Howard, M.P., have been speaking on the ballot. Sir Wilfrid Lawson believed that it was necessary to protect the candidate from the temptation to bribe as well as to protect the voter from intimidation. He illustrated the argument by a reference to the tragic death of Mr. Patton. Mr. Howard was reluctant to confess the necessity of the ballot; but in view of the dependency of the farming classes upon the wishes of their landlords, and of the new class of voters introduced by Lord Derby, he felt that in future he must give his vote in favour of secret voting.

THE CORNELL UNIVERSITY.

We quote the following interesting account of the Cornell University from the *Gardener's Chronicle* :—

The Cornell University has perhaps excited the interest of English people more than any other of the remarkable institutions for education which have been lately established in different parts of the United States. The novelty of the system by which students already possessed of technical knowledge, in the shape of a trade, have been able to support themselves while following other kinds of study—a system so absolutely cutting away the class restrictions which limit the usefulness of many of our own places of education—has no doubt been one cause of this interest; another has certainly been the attachment to the new university of so notable a man as Mr. Goldwin Smith, formerly Professor of Modern History at Oxford.

The older universities of America were founded more or less completely after the pattern of those in England. The new foundations are to be directed more distinctly to the material development of the country, without, however, neglecting the benefits derivable from the widest kinds of general education. In 1862 Congress passed an Act granting public lands to those States and territories which would provide colleges "for the benefit of agriculture and the mechanic arts." The share of the State of New York amounted to 990,000 acres, and the revenue arising from this or from its sale was the fund available for educational purposes. This fund was eventually appropriated to the university founded by Ezra Cornell, at Ithaca, on certain conditions, the most important being his endowing it with 500,000 dollars, and the free education of a certain number of students, one from each district of the State. The object of the University was defined to be the teaching of such branches of learning as would promote the liberal and practical education of the industrial classes. Other branches of knowledge might, however, be included in the plan, and this has since been done. Special provisions were also made to prevent any religious body obtaining the management of the university, and no religious disqualifications can interfere either with students or teachers.

The university was formally opened on October 7, 1868, nearly 500 students applying for admission. The number at present on the books at 413; the difference is no doubt to be attributed to failure in the entrance examination, which, however, only consists in English grammar, geography, arithmetic, and elementary algebra. Three of the students apparently come from England, and there is no restriction as to nationality.

The course of study is somewhat complicated in its arrangements, but probably works simply in practice. There are three general courses, extending each over four years, in science, philosophy, and arts. The encyclopædic character of these is rather overpowering. The arts or classical course, for example, includes English, Latin, Greek, physiology, botany, chemistry, physics, philosophy, political and rural economy, two modern languages, and a good many other subjects too numerous to mention. It is intimated, however, that if this is not enough students may take extra subjects as well.

There are also optional courses, in which, subject to certain restrictions, the student is allowed to choose his own lectures, and special courses for students taking up only a single branch of science; each of these is carried out by a separate faculty or college. First on the list is the College of Agriculture, which has a farm of 200 acres. "Laboratory and field practice are combined with the usual lecture-room work to the utmost extent possible; to this end laboratories, live stock, tools, models, and apparatus are supplied." The subjects taught are agricultural chemistry and geology, mechanics, botany, zoology, and the economics of agriculture, or, as we should say, agriculture proper. But the complete course leading to the degree of Bachelor of Science includes all these subjects, and a good many others, and requires four years. There are, however, abridged courses of three and two years. Students are also allowed by special permission to attend some only of the courses, and to spend the rest of their time in farm or garden work.

The other special faculties are equally elaborate in their arrangements, some of them being even divided into subsidiary "schools," each with its prescribed course of study. The advantage of this system is that the waste of power which attaches to isolated places of special education is avoided. Besides teaching its own special pupils, each faculty is available for giving a general knowledge of its subjects to students with less restricted studies. All these departments, moreover, do not seem to be in any sense merely paper schemes. The museums and collections belonging to them are already extensive, and there is a library of 25,000 volumes common to the whole university.

Considering the short space of time in which all this

has been initiated, it is not a little astonishing how much progress has been made. The dependence of future material prosperity upon the capacity in the industrial classes to apply and utilise knowledge has been thoroughly recognised and acted upon. The work to be done, says the Register, "is to aid earnest, determined, manly young men in obtaining the best education which their talents allow." This language is, perhaps, a little more gushing than is usual with us in such books, but the very simplicity of purpose from which it arises is in itself characteristic. The university is definitely meant for work, and is incompatible with idleness, and hence "whenever a young man is pursuing such a course as to render his stay not conducive to his own interests," he is at once removed as a discordant element.

"Professors," again, "have been sought whose methods of teaching are such as to awaken enthusiasm." There is, therefore, no marking system. The whole account of these arrangements reads, to those who are acquainted with education in this country, like a Utopian dream. However that may be, they already seem in the first year of their existence to have gone a long way towards realising the wish of the founder to "found an institution where any person can find instruction in any study."

The fees are very moderate. About 300 students can live in the university buildings. Their total expense of maintenance is 232.40 dollars a year, the university fees are thirty dollars more, making a total of 262.40 dollars, or less than 55s. a year. Other students have to live in the university town, which is probably rather more costly.

The programme of the studies for the four years' agricultural course is worth quoting. The range and variety of the kind of learning which enter into it would probably surprise even those who are devoted amongst us to the cause of agricultural education.

"THE FULL COURSE OF 12 TRIMESTERS, OR FOUR YEARS'."

"First Year.—Fall Trimester: Algebra, English language and vocal culture, French, and human and comparative physiology. Winter Trimester: English language and vocal culture, French, geometry, history, and zoology. Spring Trimester: Botany, embryology, English language and vocal culture, French and trigonometry.

"Second Year.—Fall Trimester: Chemistry, English literature and elocution, experimental mechanics, German, psychology, and vegetable physiology. Winter Trimester: Chemistry, elementary geology, English literature and elocution, German, physiological anatomy, and physics. Spring Trimester: Acoustics and optics, chemistry, book-keeping (or laboratory practice), German, and physics.

"Third Year.—Fall Trimester: Agricultural and economic botany, agricultural chemistry, English literature and rhetoric, and veterinary anatomy and physiology. Winter Trimester: Agricultural chemistry, agricultural and economic botany, English literature and rhetoric, horticulture, and veterinary medicine and surgery. Spring Trimester: Agricultural chemistry, arboriculture, English literature and rhetoric, landscape gardening, and veterinary medicine and surgery.

"Fourth Year.—Fall Trimester: Agricultural chemistry, agricultural geology, astronomy (or comparative anatomy and history) practical agriculture, and rhetoric and oratory. Winter Trimester: Agricultural architecture, agricultural technology, practical agriculture, moral philosophy and political economy, and rhetoric and oratory. Spring Trimester: Agricultural mechanics, architecture and rural economy, practical agriculture, international and constitutional law, and meteorology."

The following is in the *New York Times* of Sept. 17:—"The entrance examination of the Cornell University has been in progress here for the past three days. The number of candidates has been nearly 400, and the entering class will be about 320, although the standard of admission was raised. The new students show a better state of preparation than last year. They represent almost every State of the Union, with several from Europe and the West Indies. Six additional professors have been chosen, including Bayard Taylor and Charles A. Schaffer, lately of the University of Gottingen."

THE EMBARRASSED INSURANCE COMPANIES.

Several matters connected with the case of the European Assurance Company came before Vice-Chancellor James on Saturday. An application was made on behalf of Mr. Crawford, who has petitioned for the winding up of the company, for an order for an inspection of the books and papers. On the part of the directors a preliminary objection was raised that the petition itself was informal, and that the deed of the company provided that there should be no dissolution until after a general meeting of the shareholders. The Vice-Chancellor decided that a petition to wind up a company could be heard in spite of any provisions in the deed to the contrary; but he refused to make the order for the production of books asked for by the petitioner. It would, he said, be hard upon companies if a shareholder was of right entitled to the production of books and papers. It was arranged, after some discussion, that the petition for winding up should be heard on Wednesday, and his Honour released the company from the interim order he had previously made, that the incoming premiums should be paid to a separate fund.

Lord William Hay has sent to the papers a proposal made by Mr. Lewis, the secretary of the Alliance Assurance Company, with respect to the affairs of the Albert Company. Mr. Lewis suggests that the assets of the Albert should be realised, and that some company of high standing should be entrusted with the working of the assurance account for a fixed commission. He thinks the commission might be fixed at five per cent. Lord William Hay states that the main features of the proposal have been favourably viewed by the London committee of Albert policy-

holders, and the secretary of the Alliance offers to lay it before his directors.

Mr. H. B. Sheridan has addressed a long letter to his constituents at Dudley, explanatory of his transactions with the Albert and other companies. He argues that a commission equal in amount to that which he received from the Albert would, for the same consideration, have been obtained from any amalgamating company. His first transaction related to the purchase by the Albert of the Times Company—a business undoubtedly sound. In this company Mr. Sheridan says he had an income secured for life of 700l. This interest was bought by the Albert for 8,700l., the value according to the published tables of the company; but it was stipulated that he should hold himself at their disposal for the guarantee business for a certain time, and should not for five years accept any appointment similar to that which he had relinquished. Subsequently he negotiated the transfer of several businesses to the Albert, for which he was paid in commission 28,000l., or two per cent. The amount of these transfers was nearly 250,000l. per annum. The payment of this commission extended over several years. Mr. Sheridan enters into a statement of the amount of commissions usually paid to show that what he received was not an exorbitant sum, and appeals to the most eminent commercial authorities, such as Baron Rothschild, Mr. Goschen, and Mr. Baring, whether they are not sanctioned by the practice of other insurance companies. The affairs of the Albert, Mr. Sheridan says, were investigated in 1862 by Professor De Morgan, when it was stated that there were enough assets for every liability, and profit besides, and therefore the sum of 50,000l. was divided as profit. With the amalgamation with the Western, which took place subsequently, Mr. Sheridan was in no way concerned. Mr. Sheridan adds that he has made this explanation voluntarily, and says he believes his constituents are incapable of condemning him without an inquiry.

A petition for the winding up of the Imperial Guardian Assurance Company is to be heard before Vice-Chancellor James on the first day of petitions. This office was established in 1867. According to a recent Parliamentary return, its nominal capital was 100,000l., of which 12,450l. was subscribed, and 2,810l. paid up.

It is stated in the *Advertiser* that Government will next session introduce a bill to afford the public greater security in their dealings with insurance companies.

Court, Official, and Personal News.

On Monday evening week a grand ball was given at Balmoral Castle, to the servants, gamekeepers, gillies, and tenants on the estate. Her Majesty the Queen, the Prince and Princess Christian, and the younger members of the Royal Family were present, and the ladies and gentlemen in attendance at the Court also joined the party. As usual on such occasions, the Royal entertainers were exceedingly attentive to their guests, and greatly enhanced the pleasure of the entertainment by the free, unaffected, and hearty manner in which they joined in the dancing and other amusements.

The Queen, the Prince and Princess Christian, and the Princess Beatrice visited the Braemar cattle market on Tuesday.

Her Majesty and the Royal Family are expected to leave Balmoral about the 5th or 6th of November, and return to Windsor Castle.

The Prince of Wales left London on Sunday night for Abergeldie by the limited mail.

Mr. Gladstone, accompanied by Mrs. Gladstone and daughters, has arrived at Hawarden Castle, Flintshire, where the right hon. gentleman will remain four or five weeks.

The Earl St. Maur, the only son of the Duke of Somerset, died on Thursday. His lordship, who had only just completed his thirty-fourth year, was summoned to the House of Peers in July, 1863.

Mr. Moncreiff has been appointed Lord Justice-Clerk of Scotland, in succession to the late Mr. Patton.

Mr. George Young, M.P., the present Solicitor-General for Scotland, has been appointed Lord Advocate in place of the Right Hon. J. Moncreiff.

We regret to hear that Sir Francis Crossley, Bart., M.P., is seriously ill, at his residence, Summerleyton, Norfolk.

The editorship of the *London Gazette* has been conferred upon Mr. Thomas Walker. The patronage of this office, which is alternately in the gift of the Home and of the Foreign Secretary, was in this instance, we believe, at the joint request of Mr. Bruce and Lord Clarendon, referred to Mr. Gladstone. The Prime Minister's selection of Mr. Walker from a host of applicants distinguished in politics and literature, is a well-merited recognition of the eminent services which, as editor of a leading Liberal journal (the *Daily News*), Mr. Walker, during many years, has rendered to Liberal principles and the Liberal party.

It is now finally settled that Lord Napier of Magdala will succeed Sir Wm. Mansfield as Commander-in-Chief in India next year.

A measure in favour of the ballot will (according to the *Birmingham Post*) be introduced into Parliament next session, and will be supported by the Government.

The *British Medical Journal* is glad to know that although Mr. Gladstone still, on medical advice, declines to add any avoidable engagements to his necessary and most onerous duties, yet his health may be considered fully re-established. He is no longer under medical treatment, and is strong enough to take exercise most freely.

Mr. Robert Barnes, of Manchester, has intimated his intention not only to purchase the Cheadle Hall estate and present it to the trustees of the Royal Infirmary, for use as a convalescent hospital, but to supplement the purchase money to the extent of 10,000l., for the purpose of rendering the place thoroughly suitable.

An interesting announcement is made by the Science and Art Department of the Committee of Council. It is to the effect that a series of lectures are about to be given at South Kensington for the education of women in science. Professors Huxley, Guthrie, and Oliver are to be the lecturers.

It is reported that Vice-Chancellor James will succeed Lord Justice Selwyn as one of the Lords Justices of Appeal.

The Lords of the Admiralty have arrived at Plymouth in their yacht the *Enchantress*. The report adds that "there is no First Lord's levee or Admiralty ball." The Channel Fleet arrived at Pembroke Dock on Friday.

Mr. John Pemberton Heywood, banker, of Liverpool, who contested South Lancashire in 1859, and was chairman of the South-West Lancashire Liberal Committee at the last election, has been offered a peerage, which he has declined.

Postscript.

Wednesday, October 6th, 1869.

SPAIN.

The importance of the Republican insurrection in Spain is diminishing, according to the Government reports; and it is stated that the Madrid volunteers have tendered their assistance to the Government. But as these volunteers were themselves in a state of quasi-mutiny a few days ago, we must infer that the Government has not at its disposal a sufficient force of a more trustworthy character. The town of Reuss, in Catalonia (where General Prim's estate is situated), is said to have submitted to the Government, and other bands of insurgents have fled. It is stated that most of the railways in Andalusia have been broken up, but that, on the whole, the news is favourable to the Government. The discussion in the Cortes on the measure which would be equivalent to a suspension of the Habeas Corpus Act in England was a stormy one, but the bill will probably be passed.

The Lower House of the Baden Diet yesterday rejected the draft of address proposed by the Ultramontane deputies, advocating the formation of a South German Bund, the dissolution of the Chambers, and the dismissal of the Ministry. Several violent scenes are reported to have taken place.

The steamer *Hornet*, which was detained at Halifax on suspicion of being a Cuban privateer, and which contrived to escape, has been seized at Smithville, North Carolina (into which port she had put for coal), by the United States authorities.

An inquest was held last evening on the bodies of the two victims of the Wood-green murder reported yesterday. There is now no doubt that the crime was committed under the double influence of jealousy and drink.

Precautions are being taken at various points against the apprehended high tide on Thursday. The Government have ordered protective measures to be taken at Chatham. Yesterday afternoon the tide in the Thames flowed to the average height at London Bridge, but it was three feet six inches below the high tide in the spring of this year—leaving, therefore, a good margin for the rise during the next two days.

The Church Congress at Liverpool was opened yesterday. The Dean of Chester preached in the Cathedral, and urged the importance of a large-hearted, thoughtful, generous treatment of Nonconformists, whether Protestants or Catholics. The inaugural address was delivered by the Bishop of Chester in St. George's Hall. A protest by a number of the Liverpool clergy against Mr. Mackonochie being permitted to read a paper was handed to the secretaries.

A meeting at which nearly all the Conservative Irish members are expected to be present is shortly to be held at Belfast, at which resolutions will be proposed approving of Ulster tenant right as the best solution of the land question.

MARK-LANE.—THIS DAY.

Heaviness has been the feature of the grain trade, and, notwithstanding that the supplies of produce have been only moderate, they have amply sufficed to meet all requirements, and the downward tendency of prices has continued. The show of English wheat has been limited. With a thin attendance, business has progressed quietly, at Monday's reduced quotations. There has been a fair show of foreign wheat. The demand has been inactive, at late currencies. The show of barley has been moderate. Fine malting produce has been steady in value, with a fair inquiry; otherwise, the market was flat. Malt has been dull, at previous quotations. The market has been well supplied with oats. Sales have progressed slowly, at the late decline. Beans and peas have changed hands slowly, on former terms. Flour has been quiet, at previous quotations.

ARRIVALS THIS WEEK.

	Wheat.	Barley.	Malt.	Oats.	Flour.
English & Scotch	290	—	300	—	—
Irish	—	—	—	2,400	—
Foreign	12,280	280	—	37,930 480 aka.	—
					\$ 2,100 brie.
					Mais, 8,800 qrs.

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This Company's operations are based on a system of Deep-Sea Telegraphy, admitting the selection of that route, which is free from the risks of icebergs and anchorage, and enables the line of communication to be most cheaply constructed and laid, releasing the Telegraph world from its dependence on a "Great Eastern," and effecting a saving of 40 per cent. on first cost, with extra working capacity.

Another material feature in the adoption of this route is, that it is a through route, and avoids the dangers to which the present Atlantic Telegraph communications are subject from the breaking down of any tributary lines they are obliged to use.

The tariff of the Atlantic Telegraph Companies is now reduced to 2s. per word. This Company proposes to commence with a uniform rate of 1s. 6d. per word, or 15s. for a message of ten words, with 7s. 6d. for every additional five words; press news and dispatches, 1s. per word.

The natural increase of telegrams is in a geometrical ratio inversely to the reduction of tariff, and analogous somewhat to our Postal Service, as has been fully demonstrated telegraphically, not only in this country, but elsewhere; consequently the Directors of this Company are doubtful whether they should not have reduced the rate still further, but have resolved that the public shall answer the question.

The success of the Atlantic Cables opens up a wide field for commercial enterprise; whilst the high tariff rates incident to these costly cables, the amount of capital sunk and routes adopted, only point to the great public advantages to be obtained from competition, induced more especially from the fact that the capitals of the Atlantic Companies are in the aggregate threefold that which will now be needed to establish direct lines of communication from point to point between Europe and America.

The distance from the South-West Coast of Ireland to Sable Island is 3,000 nautical miles. £450,000 will provide for the construction of the Main Line from point to point, including all rights and privileges, leaving an ample margin for contingencies and completion of the communication to Halifax. The Directors have received offers to construct the line on these terms, the Contractors offering to take a large proportion of the contract price in Shares, of whichever class the Directors elect to allot them.

Estimating the traffic and the rate of transmission at 8,000 words per diem of 12 hours only as the working day, the aggregate receipts for the year would amount to £219,000
Less Working Expenses 20,000

£199,000
Deduct 10 per cent. to form a Reserve Fund .. 19,000

£171,000
10 per cent. Preference Guarantee on the A Shares .. 30,000

£141,000
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JOHN H. M'LAREN, Manager.

JOHN B. JOHNSTON, Secretary in London

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The Nonconformist.

WEDNESDAY, OCTOBER 6, 1869.

SUMMARY.

THE Social Science Association has held a series of very useful meetings at Bristol. Sir Stafford Northcote gave the right tone to the assembly in his inaugural address—one of the best and most forcible which, so far as our memory goes, he has ever delivered. The great social problems of the day have been ably discussed, especially that of national education, which was dealt with from various points of view. But the speech of Canon Kingsley in favour of compulsory education seems to have created the greatest impression. Much light was also thrown upon the condition of our agricultural population, and the vigorous Canon Girdlestone broke a lance with the chairman in his zeal for our apathetic peasantry. The discussions which took place on the relations between England and her colonies revealed a strong and a general desire to keep up the connection in some form. On one occasion the defects of the Habitual Criminals Act were pointed out; on another, the very serious results of the present administration of the Poor Law in rural districts; on a third, practical suggestions were agreed to with a view to diminish infanticide. Some of the proposals with a view to decrease crime, and the mortality that springs from infectious diseases, have a permanent value. The many resolutions passed at the sectional meetings calling for the action of the State in various directions show that there is rather too strong a tendency to disregard the timely warning of the President, who, in concluding his opening address, said, "Legislate as you will—organise, develop the advantages of co-operation, economise labour, show how skill may be made to do the work of strength; but amid all your improvements bear one caution steadily in mind—beware of destroying or enervating the individual energies of Englishmen."

Ireland is making its voice heard very emphatically on the land question. Numerous meetings are being held under the auspices of the Roman Catholic priests, and an Irish Tenant League is being organised to obtain fixity of tenure, and protect tenants joining the League from any arbitrary exercise of landlord power. The resolutions of the Dublin Corporation in favour of fixity of tenure have been sent to the various Poor Law Boards, and in not a few cases have been discussed and endorsed by the guardians. In some places the peasantry have begun to move. At Kanturk the "labourers' club" asks for a "clause in the contemplated Irish Land Bill which will provide for each labourer or working man a house fit to live in, and one plantation acre, or one acre two roods and nineteen perches statute, of land attached to each house, at the farmer's rent, or at a fair rent!" On the other hand, some of the landlords are becoming uneasy, and talk of forming a defensive league. Mr. Cardwell, like Lord Clarendon, his Cabinet colleague, deprecates extreme demands, and suggests that they should endeavour to reconcile all interests, with a careful regard to the security of property and rights of all. One adventurous newspaper confidently predicts that the "custom of Ulster"—that is, the right of continuous occupancy, and the right of transferring farms from one occupier to another—will be the basis of the Ministerial Bill.

Though, as the Times Commissioner shows, there are large districts in Ireland, as in the county of Wexford, where prosperity and tranquillity obtain, there is elsewhere a dangerous spirit abroad. It is visible in the so-called national journals, which advocate nothing short of con-

fiscation, and in the recent scene at Galway, where, after the abortive trial of Barrett for the attempt on the life of Captain Lambert, the populace attacked a juryman supposed to have been in favour of a conviction, and stoned the judges. Such ominous incidents enforce the necessity of a speedy settlement of the great Irish problem. The Times Commissioner expresses his conviction "that, without any organic change, without any shock to the rights of property, nay, by an enlarged appreciation of them, it is possible to amend the landed system of Ireland so as to bring it in harmony with fact and right, and to inaugurate for it a better future." If this be so, the task of the Government next Session will not be so formidable as has been expected. It is a hopeful sign that so staunch a Conservative as Lord George Hamilton praises tenant right as it is tacitly acknowledged in Ulster, and thinks that an equitable measure may be passed.

The quarter's revenue returns are on the whole favourable, and seem to indicate a steady, though rather slow recovery of our finances. Each item, except customs and miscellaneous, exhibits an increase. That on stamps is 25,000*l.*, notwithstanding the loss sustained by the abolition of the fire insurance duty. The excise shows an improvement to the extent of 142,000*l.* on the quarter, or 843,000*l.* on the year. In this case allowance must be made for the reduction of the licence duty on locomotion. There is a decrease in the customs of 155,000*l.* on the quarter, and 259,000*l.* on the year. But here again the deficiency is the result of the cessation of the corn duty, which yielded nearly a million per annum. "Altogether," says the Economist, "we may safely estimate a real recovery of about half a million in these three branches of revenue in the quarter, not alloyed by any falling off in the other branches, though there is no other material increase." There is a deficiency on the year ending Michaelmas of 2,580,038*l.*, but the next three months are expected, as is customary, to be productive; and in the first quarter of 1870 there will be a great haul for the Chancellor of the Exchequer, owing to his new arrangement as to the payment of the income and other taxes, which, if it extorts a growl from the British taxpayer, will fill the Treasury and rejoice the heart of Mr. Lowe.

The energy of the Bridgwater Commissioners has at length unearthed "the man in the moon," who proves to be a London solicitor, named Tromp. This person distributed in bribery no less than 5,000*l.* at three of the recent elections for that corrupt borough. On one of these occasions he received the money through the agency of a mysterious lady of Weston-super-Mare. In the hotel at which this lady was staying, Mr. Tromp "found" 1,500*l.* "on a sofa in small paper parcels," and on the day before the election, he "found" 500*l.* more in a summer-house in a garden. In this way 2,000*l.* was got rid of before nine o'clock on the morning of the following day, "and he then felt sure of the election." When Mr. Patton was a candidate for the first time, Tromp saw the same lady in London, and received 1,000*l.* from her. He acted the same friendly part a third time in 1866, when he went to talk to a Mr. Lilly about the sale of a public-house, and "found" 2,000*l.* in a bag on the sofa." Mr. Westropp, a late member for the borough, and implicated in these transactions, was received in court on Monday with loud cheers, as though he had been engaged in some meritorious work. These revelations indicate a wide-spread corruption of feeling and a political immorality, for which it will be difficult to find a cure. How many of our smaller boroughs are free from the taint that dishonours the town of Bridgwater?

The French Government seem bent on courting trouble. To the general demand for a speedy convocation of the Legislative Body, they have responded by summoning that assembly for the 29th of November. According to the provisions of the Constitution, the Chamber ought to be convened within six months of the adjournment. That period will elapse on the 26th inst., on which day M. Keratry, one of the deputies, has proposed to meet with or without the consent of the Government. At first this audacious scheme was laughed at, but it is now seriously entertained by the members of the Left. M.M. Raspail, Baucel, Gambetta, and other popular leaders, have given in their adhesion to the proposal, which is likely to give rise to serious popular demonstrations. In the present excited state of public feeling in Paris, and with the wide-spread disaffection which has been for some weeks fomented by the ultra-Democratic press, such a tumultuous assemblage as the meeting of these deputies would call together may end in disturbance and bloodshed. "As to the result of the enter-

prise, if it matures into action," says the Parisian correspondent of the *Times*, "I shall not be bold enough to hazard any prediction; a good prophet in matters of revolution, M. de Girardin, has already printed his prophecy that the Empire is lost. I do not go so far, but the truth is that the Empire is henceforward condemned to increasing danger. It would most likely be lost, or very nearly lost, if the Republican party, better led, had continued to be, as formerly, a political party, and had not stolidly taken up at Lausanne that Socialist banner which is so justly dreaded and hated by the whole country."

RUMOURS OF DISARMAMENT.

THE public has lately enjoyed the sensation of a pleasing surprise excited by a short paragraph in one of the Vienna journals, intimating that at the opening of the *Corps Législatif* by the Emperor Napoleon, it is hoped that he will be able to announce an agreement between the Great Powers in some project of partial disarmament. It is certain that the leading diplomatists of Europe have been engaged recently in mutual consultation, and whatever may be the decision at which they have arrived, we learn from the lips of Lord Clarendon that for many years past the hope of maintaining the peace of Europe has not rested on so firm a basis as at the present moment. We do not attribute much importance to the unauthenticated statement of the Viennese scribe; and, although we cannot but admit that the Emperor of the French has a taste for *coups de théâtre*, we certainly are not prepared to expect that when he meets his Parliament in November next he will be able to announce as a fact "a consummation" which even he may regard as "devoutly to be wished." These rumours, however, which crop up simultaneously here and there in different parts of the continent, whether they are due to imagination only, or whether they have their origin in facts exaggerated by imperfect knowledge, indicate a state of feeling which points in the direction of an end greatly to be desired—namely, the subsidence of that military spirit which has wrought so much suffering upon Europe since the investment of Napoleon III. with the Imperial purple.

This state of public feeling, if it has not been born of, closely coincides with, the economical and political condition of the leading States of Europe. There is not one of them, at the present time, upon which its military establishments, called, as if in irony, "defensive," do not impose a burden upon its people well nigh intolerable, and frightfully exhaustive of its energies. At the same time, there is not a State in Europe the governing authorities of which do not dread war as a certain abyss of ruin. France herself, whose Emperor has been the chief instigator of the military spirit, and whose marshals and generals have looked more keenly to the magnitude and efficiency of the armies they command than to the tranquillity and contentment of the peoples who have to sustain them, gives ample proof, at the present moment, of the suicidal impolicy of aiming at the direction of the affairs of other nations, instead of studying her own domestic interests. Whilst the Emperor has been striving to realise his ambitious resolution, that "not a cannon shall be fired in Europe without the permission of France," revolution has been stealthily advancing to the very steps of his throne, and the Emperor smitten with a malady which, however humoured, cannot be extinguished, conscious of failure in the great enterprise upon which he had staked so much, wavering and vacillating in his own will, appears to be convinced at last, though it may be too late, that a dynasty founded mainly upon military power, and heedless of the evils which it inflicts upon the people, is but a tower built upon the sand, utterly unable to cope with the roaring elements, when the rains descend, the winds blow, and the seas in their multitudinous might beat upon it. The only visible chance for Louis Napoleon, or at any rate for the continuance of his dynasty—and it is but a small chance at best—consists in his total abandonment of the great purpose of his reign, a reconstruction of his political edifice upon a solid foundation, and the devotion of all the powers of his mind to the free and peaceful development of the vast resources of his people. No doubt disarmament on any considerable scale, whilst it would be welcomed as a blessing by the majority of the French people, would also greatly add to the stability of the Emperor's throne.

The jealousy with which the war section of the French people regarded the aggrandisement of Prussia, has, for the most part, died away. It seems to have been conceded by the general good sense of the French people that they had no warrant in reason, or in the nature of things,

for insisting upon the subdivision of Germany into petty States, in order that the supremacy of France might not be endangered. On the other hand, Prussia and Austria, mutually suspicious and vigilant since the battle of Sadowa, have been led to see that their real interests do not clash, and that, in accordance with the "inexorable logic of facts," it is better that they should cultivate friendliness of relations than scowl upon one another from their respective capitals. To Austria, busy in reorganising her internal affairs, peace for some years to come is a necessity. To Prussia, although war might precipitate the political unity of the German people, with the Hohenzollern family at its head, any disturbance of the present peace would be unwelcome, as likely to issue in a more democratic constitution of government than its reigning monarch is disposed to grant. Russia has not yet recovered from the exhaustion of her strength which the Crimean War inflicted upon her. There is really no European question of first-rate importance about which to struggle; and, albeit we hear of sundry diplomatic intrigues, and partly believe in them, we are also of opinion that each of the Powers whose diplomatists are supposed to be active in promoting them would gladly consign them to oblivion, could they but arrive at a common understanding. Their Sovereigns dread being plunged into war; their peoples certainly do not desire it.

To this state of things we must append a further consideration. War has ceased to be what it once was. It is no longer a game of chance, but a work of engineering. The introduction of "arms of precision" has divested it of all romance—pretty nearly of all its fictitious glory. Henceforth, contests between nations on a field of battle must be in reality, a contest mainly of mechanical forces scientifically directed; whilst they will probably be more awfully destructive, they will give no room for the display of individual heroism. Under all these circumstances, war has ceased to present either to Sovereigns or to their subjects its old attractions. There is some ground for hope, therefore, that competition in the preparation for war will rage with less fury than it has done of late. It has been carried to such an insane excess as to have become almost as ridiculous as it is burdensome. We trust, therefore, that the time is not far distant when the policy of European nations will become conformed to the facts of the case; when all that is merely artificial in the present system will collapse and be laid aside; and when the permanence of peace will be insured, not merely by the declared intentions of Potentates, but by the reduction of their respective armies within moderate and reasonable limits.

STAMPING OUT INFECTIOUS DISEASES.

A VERY remarkable paper was read the other day, before the Sanitary Section of the Social Science Congress, by Dr. Budd, of Bristol—one which, if its main positions can be made good by indefeasible evidence, would go far, we think, to revolutionise medical practice. The two positions laid down by Dr. Budd are the following:—1. That the vast brood of infectious—or, as he prefers to call them, self-propagating—diseases furnish the great field for preventive medicine; and, 2, and still more emphatically, that the same diseases furnish preventive medicine with its great opportunity. Smallpox, measles, scarlet fever, hooping-cough, continued, typhus, and enteric fevers, cholera, and other infectious diseases, hydrophobia, glanders, are grouped together in one class as maladies which, past all doubt, possess the property of self-propagation. Consumption and other tuberculous diseases are strongly suspected as belonging to the same category. As science advances, it is believed that many more complaints will be found to fall into the same class. According to the bills of mortality for the district comprising London and its environs, the number of deaths in 1863—a year of average sickness—asccribed to admittedly infectious diseases, was 10,049 out of 69,983 deaths from all causes, or about one-seventh of the whole; and in 1866, when the cholera prevailed, they amounted to 19,626 in a total of 81,808. The addition of consumption to the list of infectious diseases would raise the proportion to two-sevenths of the whole. Dr. Budd expresses a confident opinion that, when the really self-propagating diseases are put in their right place, they will be chargeable with nearly a third of the deaths, and nearly half of the concurrent sicknesses.

These diseases, it is confidently maintained, are propagated by some distinct material cause. In all essential points, Dr. Budd told his audience, the law of their propagation is perfectly

made out. "Each infectious disease is caused by a specific entity of its own; the living body is the soil in which this entity grows and multiplies, and from which issues the seed for future crops." To prevent infectious disease, we must destroy the infectious seed as it issues from the body of the already infected man. To do this may be difficult, but it is in no sense impossible. We know from what surface or surfaces of the body all the great infections escape, and for prevention this is all the knowledge we want. "The whole case," he continues, "is ripe for action; the law of spreading is made out, the conditions of prevention are clear; the measures required are for the most part easy of execution, and, when not so, may be defined in the simplest terms."

Assuming all this to be as Dr. Budd affirms that it is—assuming that the material cause of the propagation of diseases, although multiplying within the living body, passes through phases in which it is often within our power to deal with it effectually—an assumption we do not stay to question, but which, by-the-by, we receive on the *ipse dixit* of Dr. Budd—what machinery does he suggest for entirely stamping out these self-propagating diseases? "All that is needed," he says, "is the fitting organisation to give effect to knowledge, and this organisation can only be supplied by the State controlling or compelling individual action for the general good." "Our present machinery must be greatly enlarged, radically altered, and endowed with new powers; with power, above all, to abrogate finally the permissive character of our present sanitary legislation, and to do away with that form of liberty to which some communities cling, the sacred liberty to poison unto death, not only themselves, but their neighbours." "What we have," he tells us, "is a small Board of able men. . . . What we want is a standing army, well-trained and ably commanded."

The evil sought to be stamped out is an appalling one, no doubt; but neither can it be denied that the remedial agency prescribed would impose upon the country a very heavy burden. The English people, we think, will require a great deal of persuasion to induce them to adopt Dr. Budd's advice. We do not presume to say that the task is a hopeless one. We give no opinion on the wisdom or otherwise of consenting to carry into effect the counsels of this eminent Bristol physician. But we venture to predict that much—that a very clear case indeed will have to be made out before Parliament will give the force of law to Dr. Budd's preventive theory and plans. It will not do so until it is made pretty sure of a grand success. Can such evidence be put before it as will defy rational doubt? Has Dr. Budd convinced all his professional brethren? because, when doctors differ, their patients may well shrink from the responsibility of deciding. Such a sanitary revolution as he recommends, may, for aught we know, become not merely a possibility, but a reality. But if it ever does so, it will certainly not be until after a long process of severe investigation. The passing of a Reform Bill, or of an Irish Church Bill, would be nothing, in point of difficulty, compared with the passing of a Bill to legalise the arrangements for which Dr. Budd contends. There are some things even worse than infectious diseases which a nation may fear—and among them is this, the handing over of every man's health, whether he likes it or not, to a "standing army" of State-authorised medical practitioners with compulsory powers.

THE REPUBLICAN OUTBREAK IN SPAIN.

SPAIN is running the cycle of revolutionary changes which marks the career of every civilised country till reverence for law becomes a national quality. Throughout the Peninsula, and over a wide extent of country, the Republicans have risen against the Serrano-Prim Government. The movement began with a series of pacific demonstrations in some of the large cities, such as Saragossa, in which Castelar and other Democratic orators took part. At Tarra-gona, one of those unforeseen incidents which so often frustrate political calculation gave it a new form. A grand procession of the Republicans marched through that city with flags bearing unconstitutional devices. The acting Governor, who, with superfluous zeal, attempted either to tear them down, or to remonstrate against their use, was set upon by the populace and killed, and his body was barbarously dragged through the streets. The authorities shut up the clubs, and disbanded the volunteers. But the neighbouring city of Barcelona had caught the infection. Here the attempt to disarm the volunteer battalions was resisted, barricades were erected in the streets, and only after a

sanguinary struggle were the insurgents routed. There have since been risings in various small towns of Catalonia, Murcia, and Andalusia, which do not seem to have met with any general support; and though the insurrection is spread over a wide surface, the Government do not appear to be alarmed. There are no signs of disturbance at Madrid. On the contrary, the Volunteers of Liberty, whose turbulence was most to be feared, had offered their support to the Government in restoring order.

There appears to have been no adequate cause for this appeal to arms in favour of a fresh political change. The Constituent Cortes fairly and fully discussed the various forms of government that would apply to Spain, and decided by a large majority in favour of a constitutional monarchy. If a minority is not disposed to submit to the resolution of the majority, it is useless to take the sense of the nation by means of such an assembly; and the only alternative is anarchy or despotism. It is surprising that this political axiom has not been recognised by such staunch Liberals as Castelar and Orense, the primary article of whose political creed is submission to the will of the people. Possibly, they did not intend to go beyond pacific agitation, and the insurrectionary movement may have been begun without their knowledge or consent. The feeling in favour of a Republic has been gaining strength in Spain since the expulsion of the Bourbons, and owing to the great difficulty in finding a suitable Sovereign. But the violent courses of the Democrat party will tend to retard if not to defeat their own purpose.

An insurrection at the present moment was the less excusable as the Cortes was about to resume its sittings. In fact, the Spanish Parliament assembled on Friday, at the very time when the Republicans, setting at naught its supreme authority, were raising the standard of rebellion. If General Prim has any ambitious designs, this senseless outbreak of the extreme Republicans has rather helped to favour them. The Government have promptly presented a Bill suspending personal rights until the insurrection is quelled, and authorising the Ministry to proclaim martial law. This measure has been hotly discussed in the Chamber, and though strenuously opposed by the Republican members, will probably be carried by a large majority. Thus armed with extraordinary powers by the Cortes, the Government will apparently have little difficulty in suppressing armed resistance to their authority. Upon the use that is made of these exceptional powers, the stability of the Serrano-Prim Administration will greatly depend. It is evident that Spain is not yet prepared for another revolution, and that the mass of the people are content to exercise patience, and to respect the constitution which their representatives in the Cortes have adopted. But a policy of proscription on the part of General Prim would hardly fail to bring about a change of public sentiment unfavourable to himself and his colleagues.

It is now more than a twelvemonth since the Bourbons were expelled from Spain, but the country is still ruled by a Provisional Government. The Cabinet have shown their ability to put down revolutionary outbreaks, but they have met with no success in securing an acceptable Sovereign. A recent proposal to offer the Crown to the King of Portugal met with so decided a repulse as to deepen the antipathy which exists between the two nations. The Madrid Government at last fell back upon the Duke of Genoa, the young scion of the Royal house of Italy, who is pursuing his studies at Harrow under the auspices of Mr. Matthew Arnold, and resolved to recommend his name to the Cortes. His uncle, Victor Emmanuel, has stipulated for a two-thirds vote before the Prince will be allowed to accept the perilous dignity; but there is so little probability of even a majority of the Cortes being favourable to his claims, that the candidature of the Duke of Genoa may already be considered at an end. The list of available European Princes as candidates for the vacant throne is now pretty well exhausted, and the Government will have either to prolong the powers of the Regent, or elevate Marshal Serrano himself to Royal honours, or make up their minds to a Republic.

Under whatever form the Government of Spain may be carried on, the dangerous condition of the country is likely to continue. The flower of her troops have already been sent out of the Peninsula to reconquer the island of Cuba. The financial embarrassments of Spain will be materially increased by this costly expedition, while her relations with the United States are in a very unsatisfactory state. There can be little hope for Spain so long as she retains this costly dependency. This is understood to be the opinion of the leading members of the Govern-

ment, though they dare not venture to avow it in the face of the recent ebullitions of Spanish pride and indignation. Should the abortive Republican outbreak increase the power of the Serrano-Prim Administration, some arrangement may yet be devised for getting rid of this troublesome colony, which is exhausting the strength and resources of Spain, without sacrificing the national honour. If that act of wise policy could be carried out, General Prim would really deserve the gratitude of his countrymen, and Spain might hope to overcome her financial difficulties, and would be able to devote all her energies to the consolidation of her liberties, and the development of her material resources.

AUSTRALIAN DIAMOND DISCOVERIES.

STRANGE tidings come to us from far-off Australia. In that distant country, the soil of which rivals, nay excels, in auriferous richness that of any other gold-producing region, ancient or modern, diamonds, sapphires, topazes, and other precious stones, are said to be obtained merely for the trouble of picking them up. If only one-half of what is related by the Melbourne and other colonial papers be true, the imaginary marvels of fairyland have become surpassed by the sober, matter-of-fact realities of modern every-day life. Aladdin himself, even with the aid of his wonderful lamp, could not have opened a more inexhaustible mine of wealth than that contained in the land discovered by Captain Cook barely a hundred years since. Little dreamed the sullen, despairing convicts, who found themselves righteously expatriated to the shores of Botany Bay, that they were daily treading a soil literally encrusted with precious metals and still more precious stones; that by merely scraping the surface they would find incredible supplies of that bright and glittering metal which they had, in the mother country, risked body and soul to obtain. But so it was. The world is familiar with the exciting story of the gold-fever suddenly awakened by the unexpected discoveries in Australia and California. It seemed as if mankind had literally gone mad after gold. Nothing else was talked about in Australia. Everybody was in a hurry to get rich, and many made such haste that they ended in becoming poorer than ever. It was like a lottery in which the prizes were prizes, and the blanks unmistakeably blanks. Still, the tide of emigration from Europe and America was directed towards Australia. Impelled by the hope of making their fortunes in the country of the emu and the kangaroo, thousands upon thousands of hardy and adventurous men hastened thither, and, after the gold-fever had subsided within their veins, became numbered among those who are now busily engaged in sowing the seeds of Australia's future industrial greatness.

We are now threatened with a rush in search of diamonds. The existence of precious stones in Australia has long been known, but hitherto no systematic search has been made for them by experienced persons. Stones resembling the coveted gems, but worthless, have often been found, and this fact led to an impression that the diamonds alleged to be hidden in the Antipodean soil had merely a mythical existence. The fallacy of this idea has recently been proved, by the discovery of numerous undoubted diamonds and other precious stones, in several localities suspected of containing them. At Mudgee, in New South Wales, some two or three hundred small diamonds, besides many other gems, have been discovered within the space of a few weeks. Among these was a diamond weighing upwards of five and a-half carats, which has since been sold for 1117, a bargain, seeing that, if perfect, it is worth double that sum in the London market. But these discoveries have at least been thrown completely into the shade by the finding of an alleged diamond as big as a turkey's egg, and weighing more than seven ounces, at Armidale, in the same colony. No known existing diamond approaches this in size and weight. It was discovered by a Mr. Townsend, and is now being tested in Sydney. That it is really a valuable stone, is evident from the circumstance that one of the colonial banks has advanced 7000 upon it. No wonder a species of diamond fever is beginning to break out at the Antipodes. The Australian mines seem to be far richer in precious stones than even were those of Golconda. When people find diamonds by merely looking about for them; when a gem bigger and more valuable than even the famous Koh-i-noor rewards the search of a few days, no wonder that the excited colonists begin to dream of new sources of wealth. In the Cudgegong River, from the Stone Pinch to the Macquarie, a distance of eighty miles, diamonds have been found in profusion, also large quantities of what has been termed "gem-

sand," which contains numerous stones of different colours, and, when placed under a glass sparkles with diamonds of minute form, valued at 6000 per ounce. In another place, one man picked up eight diamonds in a single day. All this seems very startling, yet geologists have told us over and over again that Australia is destined to prove one of the richest gem-producing countries ever known. Every conceivable kind of precious stone is to be found in its soil, and in the heaps of sand and dirt regarded as worthless by the gold-diggers, and even by the patient laborious Chinamen who have followed in their train, are concealed topazes, emeralds, sapphires, garnets, rubies, and similar beautiful gems in almost incredible profusion.

The picture thus presented is too dazzling not to awaken in the breasts of many a strong desire to proceed to Australia, and it is not at all improbable that the coming winter and spring may behold a revival of the Australian emigration mania. The Antipodes just now offer a more brilliant prospect to the adventurer in search of fortune than almost any other country on the face of the earth. But the boundless stores of gold and precious stones which lie within the bosom of the fertile Antipodean soil are in reality poor and insignificant compared with the inexhaustible industrial resources of the various colonies. The broad acres of golden wheat which deck the South Australian landscape, the rich timber forests of Tasmania and Western Australia, the cotton plantation of Queensland, the numerous infant industries of Victoria, and the countless bales of wool which crowd the Sydney wharfs, speak of a land where all who are both able and willing to labour may successfully fight their way onwards. The crowd may press on in search of diamonds, but the real wealth of Australia will be found in its wool, its tallow, its leather, its wheat, in short, in the vast quantity of native produce in which it is so rich. But preaching is of no avail to those bent on seeking diamonds. As well might we hope to dissuade the ignorant traveller from pursuing the delusive will-o'-the-wisp. They will proceed, despite all remonstrance or warning, on their perilous task, to meet with the same anxieties, trials, and disappointments as those experienced by their gold-seeking predecessors. But in the long run, they will be the better for the lesson, and the colonies will be richer in hard-working, law-abiding colonists. The cause of Australian law and order is stronger than in 1851, and any gangs of desperadoes who may find their way from California, Colorado, and other distant American States, to the country of the Southern Cross, will find the sturdy Australians more than a match for them. It will be impossible to renew the game of social anarchy in colonies which have learnt the art of self-government, and therefore we can contemplate without fear or misgiving the probability of a rush of emigrants to Australia from all parts of the world in search of diamonds.

A MODEL RECTOR.—A young curate the other day asked his city incumbent whether he was in the habit of visiting the congregation. "No, sir," replied the old gentleman, with something like a frown. "Have I your permission to do so?" asked the curate. "Certainly not, sir," said the rector. "It might lead them to suppose they had a right to be visited, and I shall not encourage any such delusion!"—*Echo.*

DISCHARGING A DEBT.—Artemus Ward once lent money. He thus recounts the transaction:—"A gentleman friend of mine came to me one day with tears in his eyes. I said, 'Why these weeps?' He said he had a mortgage on his farm and wanted to borrow 2000. I lent him the money and he went away. Some time after he returned with more tears. He said he must leave me for ever. I ventured to remind him of the 2000 he borrowed. He was much cut up: I thought I would not be hard upon him—so told him I would throw off 1000. He brightened—shook my hand—and said, 'Old friend, I won't allow you to outdo me in liberality—I'll throw off the other hundred!'"

TO RENDER TIMBER INCOMBUSTIBLE.—In the *Neuss Jahrbuch für Pharmacie*, Herr Reinsch states that, having been requested to report to a fire insurance company about the best means of preventing timber bursting into flame, he experimented with various salts, and at last came to the conclusion, as the results of his experiments, that impregnating timber with a concentrated solution of rock-salt is as good, if not better, a preservative against its bursting into flame as water-glass (silicate of soda), while the price of the former salt is, of course, only a mere trifle. Moreover, rock-salt thus applied to timber is a preservative against dry rot and noxious insects. The author recommends the use of salt water—that is to say, a solution of rock-salt of moderate strength for the use of fire-engines during a fire, as by far more effective than water; but in order that the salt should not injure the working part of the engines, they will immediately afterwards have to be played with fresh water again.

Foreign and Colonial.

FRANCE.

The decree convoking the Senate and Corps Législatif on the 29th of November next has been issued. The Emperor, therefore, has taken up the gauntlet thrown down by M. Keratry and his friends. If the information received by the *Vienna Presse* be correct, the Emperor hopes to open the Chambers with a manifesto announcing that an agreement has been arrived at between the Powers for a general and simultaneous disarmament.

The *Journal Officiel* publishes an Imperial decree, revoking the provisional appointment of M. Forcade de la Roquette as Minister of the Interior, and permanently appointing him to that office.

The Empress Eugénie left Paris on Thursday evening for the East. She will first visit Constantinople, and afterwards proceed to Egypt, where she is expected to arrive on the 22nd October. On Saturday her Majesty reached Venice, and in the evening visited the Piazza di San Marco, which was specially illuminated. Her Majesty also received the city authorities. King Victor Emanuel, attended by the Ministers General Menabrea and Signor Minghetti, arrived at midnight. His Majesty was much cheered, and appeared at the balcony of the Palace.

Prince Napoleon has returned a reply to the address from American citizens in London which we recently published, congratulating him on his late manly speech before the French Senate. The Prince thanks his American friends for having recognised in his speech "those liberal, democratic, and moderate sentiments which alone can secure the end I seek—the alliance of the Empire with liberty."

SPAIN.

The Council of Ministers, under the Presidency of the Regent, held a sitting on Sept. 28, at which it was agreed to propose to the Cortes the Duke of Genoa as a candidate for the vacant throne. It is stated that General Prim will inform the Unionist, Progressist, and Democratic factions of the above resolution. All organs of the press, without exception, have received with enthusiasm the declaration of the King of Portugal just forwarded in his letter to the Marquis de Loulé, in which he promised never to become a candidate for a foreign throne.

The *Patrie* asserts that the family of the Duke of Genoa has intimated that the Prince will not accept the throne of Spain unless he is elected by the Cortes by a majority of two-thirds.

It is tolerably clear that "King Thomas I," now Duke of Genoa, is not to be allowed to take his seat quietly on the throne of Spain. His candidature is to be opposed by several Liberal deputies, but the most serious resistance is likely to come from the Republicans, who have published a protest against monarchy in any shape, and are mustering their forces throughout the country for a desperate struggle on behalf of Republican principles. The Republican volunteers of the town of Reus have pronounced against the Government, and have declared their adhesion to the movement in Catalonia. They have cut the telegraph wires, and stopped the trains. Great alarm prevailed yesterday at Bejar. The populace endeavoured to set a prisoner, named Pec, and his accomplices at liberty. The civil governor, aided by the respectable classes, succeeded in restoring order. The Republican deputy Noguera has organised a band in the province of Huesca. They have cut up the railway lines, and freed the prisoners in gaol. A band, commanded by the deputy Joaritzto, has been defeated in the vicinity of Martarelli by an armed column of troops. Agitation continues to prevail at Xeres and other towns of Andalusia. Serious events are apprehended, but Madrid is at present tranquil.

The Madrid correspondent of the *Times* telegraphs as follows on the 2nd:—"I have been unable to telegraph for the last three days. Barcelona is quiet, but an insurrection extends through all Catalonia and part of Aragon, and is reported to have extended to Andalusia. This information is imperfect, owing to the telegraph wires having been cut. The Cortes opened yesterday, and the Government to-day presented a bill suspending individual rights until the insurrection is quelled."

The following is a telegram from Paris, dated Monday evening:—"An insurrection has broken out in Spain of a very serious character, especially in Catalonia and Andalusia. The Government are adopting energetic measures, and martial law has been proclaimed. Telegrams are stopped."

General Sickles has not withdrawn his note, but the American offers of friendly mediation have been withdrawn.

GERMANY.

The two Houses of the Saxon Diet were opened on Wednesday by the King in person. His Majesty, after alluding to matters of internal interest, said that Saxony enjoyed a respected position, both within the North German Confederation and in her relations with foreign Powers. He had always, he said, endeavoured to further the development of the North German Confederacy on the basis of the Federal Constitution; at the same time he should continue to use his influence towards preserving the bounds which the Constitution set between the rights of the Bund and those of the separate States. In thus acting he was in complete unison with his Federal allies.

The Crown Prince of Prussia has left for Baden. The voting for the election of a President of the Bavarian Chamber of Deputies has now lasted four

days without result. Six ballottings have been held, and each time Herr Edel, the Progressist candidate, and Herr Weisz, the candidate of the Ultramontanes, obtained seventy-one votes each.

DENMARK.

The Danish Rigsdag was opened on Monday by the King in person. The Royal speech, referring to the addresses presented by the Danes of Schleswig on the marriage of the Crown Prince, continues: "As our joy has been theirs, so is their sorrow ours. We firmly believe with them that those who are and wish to remain Danes will be once more united to Denmark."

TURKEY.

The *Levant Herald* publishes what purports to be the late Fuad Pasha's political testament addressed to the Sultan. It expresses, without reserve, all that statesman's political and administrative views, in which his only associate was Aali Pasha. The testament, moreover, points out the best policy to be pursued towards the Great Powers (the Porte to trust especially to England), and recommends the amalgamation of all the races of the Turkish Empire, the introduction of reforms in the administration of justice, and the construction of roads as the only means of salvation. No official reply has been received from Egypt to the last declaration of the Grand Vizier.

AMERICA.

The Republican New York State Convention, which is in session at Syracuse, has adopted a platform favouring payment of the National Debt in coin, the fullest protection of naturalised citizens, impartial suffrage, and the recognition of Cuban belligerency. The Radical Republicans of Mississippi have nominated General Alcorn Governor and a negro as Secretary of the State. The Indians of Wyoming Territory are renewing hostilities.

The Radical Republicans of Mississippi have nominated a negro as their candidate for the Secretaryship of the State. It would appear that the attempts which have been made to form a separate German party and an independent Temperance party, which might have seriously damaged the Republican organisation, are not likely to be attended with important results.

According to the report of the Secretary of the Treasury, the public debt has been decreased during the past month by about 1,500,000, and since March 1st by 11,500,000.

There was a report in New York on Saturday that an expedition consisting of three steamers, with 1,600 men on board, had escaped from American ports for Cuba. They had appointed to meet off the coast of Florida.

NEW ZEALAND.

The New Zealand mail brings intelligence which suggests grave apprehensions of further difficulties with the natives in that quarter. As yet there are no fresh massacres or other outrages to report, but the *Times* correspondent gives an account of a new movement which is certainly alarming, though no one can yet say what will be the result. Te Kooti has proclaimed himself King and priest, a "second Jehu, with a career before him similar to that recorded in the 7th and 10th chapters of the second Book of Kings," has won over a party of the younger Waikatoes, and, though repulsed by the chiefs, he has not yet abandoned his efforts to add the allegiance of the noblest of the Maori races to that of the other tribes who have delivered up to him their mere pounamu (greenstone clubs), and other highly prized symbols of chieftainship. The fear, of course, is that he will use such power as he can acquire to organise a raid on the white settlers. "Te Kooti's central position between Tokangamutu and Taupo enables him to threaten Waikato, Tauranga, Opoetoki, Poverty Bay, Napier, and other places; while Taranaki is always in a chronic state of excitement caused by the neighbourhood of Wetere and Tito Kowaru." It is this alarm which has made the colonists so anxious about retaining at least a nucleus of British troops in New Zealand.

FOREIGN MISCELLANY.

A treaty of commerce between the Austrian and Chinese Governments has been agreed to.

Prince Arthur has been received at Toronto with great enthusiasm. A procession which numbered 30,000 persons was formed to welcome him.

A telegram from Hong Kong, dated the 2nd of September, states that extensive preparations were being made for the reception of the Duke of Edinburgh.

A telegram from Suez announces that the water having been admitted into the Bitter Lakes, the required level was obtained throughout the entire length of the Suez Canal, and that a steamer, with M. de Lesseps on board, has made the passage from Port Said to Suez in fifteen hours.

TERRIBLE DISASTER IN INDIANA.—A special telegram from Philadelphia states that a steam-boiler exploded on Friday at an agricultural fair near Indianapolis, in Indiana. Nineteen persons were killed and nearly 100 injured.

THE DUKE OF EDINBURGH has arrived at Yokohama, where, according to previous advices, great preparations were being made for his reception. It is said that he will not visit Pekin—probably because it is thought better not to raise any of those singular questions of etiquette which appear to have exercised the minds of the Court chamberlains.

THE TRAGEDY AT PANTIN.—The rumour that the body of Kinck, sen., had been discovered is without

foundation. The *Droit* considers that various signs seem to point at Traupmann as the sole designer of the murder of the Kinck family, adding, however, that it is not known whether he perpetrated the deed alone. His father has been arrested and conveyed to Paris.

A RELIGIOUS MONOMANIAC.—A workman of Chateau-Thierry, in France, last week attempted, while labouring under a religious monomania, to crucify himself. He was found lying in a garret with his feet and one hand nailed to a cross, which he had made with some old rafters. He had also pierced the other hand, but was of course unable to entirely carry out his intention. He was removed to an hospital, and is unlikely to recover. The nails which he had used were similar to those represented in paintings and images as having been employed in the crucifixion of our Saviour.

DR. LIVINGSTONE.—Sir Samuel Baker has addressed a letter to Sir Roderick Murchison, from which we gather that he hopes to obtain tidings of Dr. Livingstone at the south shore of the Albert Nyanza. Sir Roderick, in forwarding the letter for publication, expresses his concurrence in this expectation, being firmly convinced that Livingstone will have followed the waters which flow westward from the Lake Tanganyika, which is not far from the southern part of the Albert, and probably some considerable time must elapse before we can hear of his emerging on the west coast.

VELOCIPEDS IN AUSTRALIA.—Great numbers of large and commodious omnibuses and every variety of velocipedes are among our later novelties now common in the streets of Melbourne, Ballarat, and other towns of the colony. Velocipede clubs and academies for teaching the use of the new machine are advertised in every journal. Our Australian cattle were at first a little perplexed at the sight of these things in the streets, and a man the other day was furiously charged, bicycle and all, by a deranged cow, who rolled over man and machine ignominiously in the mud in the midst of his graceful career through one of our principal streets.—*Letter from Melbourne.*

THE HOLY PLACES.—The *Moscow Gazette* publishes a curious letter from Constantinople on the subject of the Holy Places. Some years ago, says the correspondent, Russia, France, and Turkey agreed to restore the cupola of the Holy Sepulchre at Jerusalem. After the work had been duly completed and inspected by the representatives of the three Powers, the keys of the entrance to the upper gallery, which had been in the possession of the French architect, were given up to the Greek Patriarch, in the presence of the Russian consul and the Turkish governor. The Greek Patriarch is regarded by the Turks as the lawful possessor of these keys, but the Roman Catholic clergy deny his claim to them, and have loudly expressed their dissatisfaction at the conduct of the Turkish authorities. It is to be hoped, however, adds the Russian paper, "that the interests of the Greek clergy will be secured in this matter as well as in that of the restoration of the curtain which was damaged in the fire which lately took place in the cave of Bethlehem."

CLOSE OF THE WAR IN PARAGUAY.—The Brazil mail has brought some further details of the recent fighting in Paraguay, which, it is supposed, will result in a speedy termination of the war. Lopez, it is stated, evacuated Azcurra, removing everything, including artillery, but he was overtaken by Count d'En's division on the banks of the Pirabeyp. The Paraguayans numbered 3,000, the allies 20,000 men. The engagement lasted five hours, and the Paraguayans are said to have lost 2,000 killed and wounded, 500 prisoners, 15 pieces of cannon, and 200,000 Spanish dollars. Lopez escaped under cover of the night, and was pursued by detachments of cavalry. Much difference of opinion, it appears, existed at Buenos Ayres respecting the probable conclusion of the war, owing to the ignorance which prevailed concerning the strength and resources of Lopez. The English prisoners had arrived at Buenos Ayres, and British firms had sent through the consul handsome donations for their relief. It is stated that the war has cost the Allies 66,888,000, and 189,840 men, Brazil's portion being upwards of 56,000,000, and 168,000 men.

A WONDERFUL VALLEY IN THE FAR WEST.—The completion of the railroad across America, from the Atlantic to the Pacific, makes Americans calculate on a number of travellers to visit the wonders of that which is still a new world. One of the grandest sights on the Pacific side is declared to be the valley of the Yosemite, in the Sierra range, about 250 miles east of San Francisco. The first time a white man ever entered it was in 1848, and even now the journey is "somewhat hard." The route from San Francisco is by way of Stockton, a town 110 miles due east, and this part of the journey is done by river steamer, the next hundred by stages, and the last forty-three by saddle-horses, which in two days, the riders camping in the woods for the night, bring the travellers to Inspiration Point, where the whole magnificence of the Yosemite bursts upon the view. The valley is ten miles long and three wide. Its sides are granite walls from 2,000 feet to 4,500 feet high. Great domes and pyramids rise above the deep hollow, at the bottom of which is a little lake and stream. A small river, 70 feet wide, tumbles over on one side of the immense height, coming down in three falls, the first of them 1,300 feet. In the valley are nooks and bits of scenery of rare beauty, contrasting almost strangely with the solemn grandeur of the surrounding walls and peaks. The spot is more than a place for summer resort, it is one of the wonders of creation.

TERRIBLE CONFLAGRATION AT BORDEAUX.—All Tuesday night a great fire raged in the harbour of Bordeaux, and by seven o'clock on Wednesday morning twenty large vessels were entirely destroyed,

besides many others in flames. The catastrophe originated in an explosion of petroleum on board a lighter anchored in the roads near Lormont. The cases of burning petroleum were borne by the tide among the vessels moored to the quay, and the fire spread among them with fearful rapidity. In a few moments fifteen vessels were in flames. The alarm spread quickly through the town, and the Prefect, with all the officers of the Custom-house, hurried to the roads to direct the measures for arresting the fire. The first thing to be done was, of course, to separate the burning ships from all others. All the steam-vessels in the harbour were called to assist, and fire-engines placed on their decks were kept playing on the burning vessels throughout the whole night, under the direction of the Mayor and the captain of the harbour. Fortunately, their efforts were successful with regard to three of the ships which had run aground near the steamer belonging to the Messageries Impériales. Unhappily, there was a strong east wind, which in a great measure neutralised the efforts made, and greatly increased the extent of the fire. Only one life is known to have been lost, and that was, curiously enough, by drowning, a man having fallen into the water. The whole population of Bordeaux spent the night on the quay. It is stated that not one of the twenty vessels burned at Bordeaux was British.

THE "MIRACLE" OF ST. JANUARIUS.—A correspondent of the *Times* describes the proceedings of the Neapolitans during the twenty-four days of the annual feast of St. Januarius. The writer went to test the miracle of the Saint's liquefied blood, but came away an unbeliever. The bottle said to contain the blood is dusty with age or want of cleaning, and it is enclosed in a glass case, the whole looking like a "small circular carriage lamp." A candle is held behind, so that the bottle may be seen through. A priest takes the case in his hand, and turns it "round and round." If in three or four minutes the blood does not liquefy, two priests say the Nicene Creed; if, in another five minutes, it is still solid, they say the Athanasian Creed; then more turning; and finally a change is noted. "Commincia," is heard from the bystanders; the priest waves a handkerchief; rose petals are flung on the altar and steps; a dozen or twenty sparrows are let loose; the organ peals forth; and a buzz of satisfaction pervades the church. The observer who noted the operation says that the contents of the bottle did not look like blood; that the fluid in its motion left no traces on the glass; and that it "seemed to move altogether, if it moved at all, as if it were in a skin or a bladder." He does not attribute the change to any trick in applying heat; he thinks that the simple turning of the bottle may be enough to cause the motion which he saw. He adds, "In the Church of the Capuchins, at Pozzuoli, there is a stone with red marks upon it, said to be the stone on which St. Januarius was beheaded, and which marks are alleged to grow brighter and sweat blood at the same time with the liquefaction in the Cathedral at Naples. I saw the stone and succeeded in making out the red marks, on Saturday; and on Monday our party divided, and two of my friends went there while I remained at Naples. I am sorry to have to say that nothing happened. One of the party was close to the grille, and kept his eyes fixed on the stone for half an hour from nine o'clock, but he failed to observe any difference in its aspect. At 9.30, one of the monks averred that he saw 'tears of blood'; but they were invisible to the eye of the gazer, and, at any rate, that was a quarter of an hour after the liquefaction in Naples."

Mr. George MacDonald has accepted the editorship of *Good Words for the Young*.

Mr. W. Kinglake is in the Crimea, collecting materials for the continuation of his history of the War. It is reported that he has been "telegraphed" to return, in order to give his evidence touching the election matters at Bridgwater.

We observe in the *Journal of the Society of Arts*, last issued, that the only medal awarded to English exhibitors for baking powder at Amsterdam Exhibition, has been given to Mr. George Borwick, London; in addition to this we understand he has before received two gold medals for his invaluable baking powder.

Mr. Stock announces for the new season "The Polity of Christian Life," by Rev. J. Baldwin Brown; "The Mornington Lecture," a volume of addresses and essays, by the Rev. T. T. Lynch; "Ancient Maxims for Modern Times," by the Rev. Hugh Stowell Brown; *Modern Christian Heroes*; a *Gallery of Reforming and Protesting Men*, by Rev. George Gilfillan.

Mr. Murray's new periodical, the *Academy*, will contain two important contributions to the Byron controversy. One of them is a hitherto unpublished document, written by Lord Byron at Venice, in 1816, relating to his separation from Lady Byron; the other is an authentic narrative of the circumstances under which Lord Byron's autobiography was destroyed.

Mr. Murray has in the press a volume of essays to be entitled "The Church and the Age," under the editorship of the Rev. W. D. MacLagan and the Rev. Archibald Weir. In the list of writers appear the names of the Bishop of Gloucester, the Dean of Chichester, Sir Bartle Frere, Dr. Barry, Dr. Irons, the Rev. Charles Pritchard, F.R.S., Professor Burrows, and others. Among the subjects occur the following:—"The Progress and Direction of Modern Thought," "Science and Faith," "Liturgies and Ritual," "The Place of the Laity in Church Government," "The Church and Education."

Crimes and Casualties.

A terrible and fatal firework explosion occurred early on Friday morning in a little street called Moscow-road, leading out of the Queen's-road, Bayswater. No. 69 in this thoroughfare was a small four-roomed house, consisting of a front shop and back-parlour on the ground floor and two bedrooms above, besides a kind of underground kitchen in the rear of the premises. This tenement was inhabited, we are told, by no less than thirteen persons. Upstairs there lodged a widow named Jack, with her two sons, aged twenty-eight and fourteen, and a daughter aged seventeen; below, the house was occupied by a confectioner named Titheradge, his wife, and five children. Titheradge, besides dealing in pastry and general goods, sold also fireworks, for which trade he had a licence, though the business altogether must have been very limited in extent. However, about three o'clock on Friday morning a policeman, being then on his beat near the house, was startled by a noise resembling the reports of fireworks, and this was presently followed by an explosion which blew out the front of Titheradge's shop. The constable instantly sprang his rattle, and did his best to arouse the inmates of the house; another policeman ran for the engine, and after a certain delay the firemen were on the spot. Naturally, when an engine was brought to bear upon such a little tenement as No. 69, the flames were subdued, but by that time the work of the fire had been done. Titheradge himself, though crippled with gout, contrived to escape, as did also his wife, with four other persons; but the whole Jack family, with three of the pastrycook's children, were burnt to death, apparently as they lay. It seems probable that the persons saved were inmates of the back parlour, and that those who perished were the occupants of the upper story; but even thus there remains much to be elucidated. A house with fireworks and, possibly, gunpowder in it is a hazardous place in the event of fire; but yet, unless death or stupefaction had been caused by the explosion itself, it is hard to understand how an escape could not have been made, or at least attempted, from windows so near the ground. If the front part of the house was in flames immediately, that does not seem to have been the case with the back part, and, though the three little children who perished might have been incapable of helping themselves, Mrs. Jack and her family were not so powerless. To complete the mystery, it is reported that the firemen were not informed till they had been some time at work that any lives were endangered, or any persons missing at all.

The trial of the postman Barrett for shooting at Captain Lambert, near Castle Lambert, Galway, resulted on Thursday in the discharge of the jury, who were unable to agree to a verdict. It is said that there were nine for an acquittal and three for a conviction. Barrett will be put on his trial again when the Commission resumes, on the 14th inst. After the discharge of the jury there was much excitement in Galway. Mr. Jackson, one of the jurymen, who was supposed to be for a conviction, was assailed by a crowd on leaving the Court-house and pelted with stones. He obtained shelter in the military barracks. The sentry was struck with a stone. Mr. Jackson was subsequently brought to his hotel by the police. A stone was thrown at the judges' carriage while their lordships were in it, but no one was injured. Captain Lambert, whose narrow escape with his life might at least have secured him freedom from molestation, is obliged to be constantly guarded by the police, to secure him from personal violence.

A man named Enson has, for some time past, lived in a cottage in the Truro-road, Wood-green, immediately adjoining which is a villa known as Elder-cottage, which fronts the Colney Hatch-road, and was occupied by a Mr. Boyd, a gentleman who had not long returned from Japan, and who had a business in the city in the wine trade. Mr. Boyd left home on Monday afternoon, about three o'clock, and he returned to Wood-green by railway, by a train which arrived at that station at five o'clock. Enson's wife came by the same train, and it is said that she and Mr. Boyd were together. The man Enson was at the station, evidently expecting to meet them, and he made a most determined attack upon Mr. Boyd just outside the station. Some bystanders went to Mr. Boyd's assistance, and Enson then went home with his wife. Directly they got inside their cottage, Enson took down a gun, which was loaded, and shot his wife in the breast, causing immediate death. After he had shot the poor woman, he beat her head in with the stock of the gun. He then, taking with him the weapon with which he had already killed his wife, went in search of Mr. Boyd, whom he found in his stable, and without saying a word, struck the unfortunate gentleman a tremendous blow on the temple with the barrels of the gun, and killed him on the spot. The murderer then inflicted a cut on his own throat, but not a severe one, and an alarm having been given, some police-constables arrived from the police-station, which is close by, and the murderer was taken into custody, and lodged in the police-station.

At Dig Moor, near Wigan, a farmer, named Brown, got mad drunk after being present at the laying of the foundation-stone of a Primitive Methodist chapel. He thereupon seized the poker and began to beat some farm labourers who were drinking with him. All of them made their escape except Ashton, who was beaten most unmercifully about the head with the poker until he was lifeless. The sight of the dead body does not appear to have made any im-

pression upon Brown, or even to have sobered him, for he obtained a white sheet, which he threw round him to represent a surplice, and, taking a book, he pretended to read the Burial Service over the remains.

Miscellaneous News.

THE LAND QUESTION IN IRELAND.—A "labourers' club" has held a meeting at Kanturk, county Cork, in order to bring their case under the attention of Parliament. They passed a resolution asking for a "clause in the contemplated Irish Land Bill which will provide for each labourer or working man a house fit to live in, and one plantation acre, or one acre two roods and nineteen perches statute, of land attached to each house, at the farmer's rent, or at a fair rent." The chairman, Mr. O'Riordan, referred to her Majesty's sympathy with the poor, and her gracious statement that the daughters of Erin are "beautiful and fair." He also alluded to the Marquis of Hartington's speech at Lismore on the labourer's claims, and added, "Let the working man get a comfortable homestead and one acre of land attached, and all secret societies will disappear from the country, and the Government can remove the soldiers from Ireland to defend the British Isles from foreign aggression." They earnestly called on their fellow-labourers to "establish clubs" in their localities "to aid in advancing the working class, the bone and sinew of the land."

ELECTION INTELLIGENCE.—A vacancy in the representation of Waterford has been caused by the acceptance by Mr. Blake of the office of Commissioner of Fisheries. The elevation of Mr. Moncreiff to the bench creates a vacancy in the representation of the Universities of Glasgow and Aberdeen. The Conservatives intend to put forward Mr. Gordon, Lord Advocate under the Disraeli Administration, who ran Mr. Moncreiff very close at the last election. The Liberal electors resident in London have decided to start Mr. John Stuart Mill. On Monday a meeting was held in Glasgow also, at which Sir William Thompson proposed Mr. Smith, of Jordan-hill. An amendment, however, was carried, appointing a committee to co-operate with the Aberdeen Liberals. Mr. Smith sent a telegram placing himself entirely in the hands of the electors. There is likely, also, to be a vacancy for the Universities of Edinburgh and St. Andrews. The supporters of Dr. Prosser James are confident of his return in case of Dr. Playfair becoming Master of the Mint. But it is denied that this appointment is at all likely.

THE MAYORALTY.—Wednesday being Michaelmas Day, the election to the office of Lord Mayor took place according to custom in Guildhall. It will be remembered that Alderman Dakin, who is next in rotation for the Mayoralty, declined to serve in consequence of continued ill-health, and Alderman Bealey, the next on the list, should in the ordinary course of things have succeeded to the office. But a requisition having been presented to the present Lord Mayor inviting him to fill the office a second year, to which he assented, a contest ensued. On Wednesday the Livery proceeded to the election, which was conducted amidst much uproar. The two candidates were proposed and seconded, and a third candidate, the nominal colleague of both parties, was also proposed and seconded. The show of hands was in favour of Alderman Bealey, and a poll at once commenced, which closed for the day as follows—Bealey, 324; the Lord Mayor, 168. On Friday, the third day, Mr. Bealey started with a majority of 648 over the Lord Mayor, and continued to increase his advantage until the close, when it amounted to nearly 1,000. At this point the Lord Mayor judiciously recognised the hopelessness of the contest, and announced that he should withdraw from it.

DEATH OF THE FENIAN COLONEL KELLY.—An important discovery has just been made by the detective police, though under very melancholy circumstances. On Wednesday night two men, who were being driven in a cab in the neighbourhood of Clare-market, on looking out of the window to give directions to the driver, overbalanced the vehicle, and one of them received a severe fracture of the skull. He was conveyed by his companion and a policeman to King's College Hospital, and was identified, by mistake, as afterwards appeared, by a detective, who had looked in on other business, as Colonel Burke, the notorious Fenian leader, who with his companion, Colonel Kelly, escaped from the prison van at Manchester when Sergeant Brett, one of the constables in charge of the van, was shot. The patient died on Monday night. Corydon, the informer, was sent for, and identified the deceased as Kelly. But some doubt exists on the subject. The deceased passed as Edward Martin, and he has been for nearly the last two years acting as reader in Chancery-lane, while he conspired to the utmost of his ability during his leisure hours. It is notorious that after the Manchester rescue first Captain Deasy and then Colonel Kelly arrived in New York. After some months Colonel Kelly was chosen President of the Fenian Brotherhood in America, and acted as such for a considerable time. Was that Colonel Kelly an impostor? and were the New York Fenians duped like the Scotland Yard police?—It was shown conclusively at the inquest yesterday, at King's College Hospital, that the man who was killed by the cab accident last Wednesday was not Colonel Kelly, and that the deceased had correctly described himself as Edward Martin.

Literature.

ECCLESIASTICAL LAW IN THE
STATE OF NEW YORK.*

Although this is a legal work, we have seldom read a more interesting and instructive one. The author is, we believe, the Chancellor of the State of New York, and is one of the highest legal authorities in the American Union. It is significant that, in a country where there can be no connection between the Church and the State, it should be considered necessary to publish an elaborate book upon the subject which Mr. Hoffman has chosen to discuss. Any one, however, who may choose to read through this carefully constructed treatise, will see that such a work had become almost necessary. There is not only such a thing as ecclesiastical law in the voluntary States of America, but there is more. There is with it, and all through it, an affirmation of perfect religious equality. We see in Mr. Hoffman's work how a State can deal equitably and fairly with the practical realisation of the Voluntary principle; so deal as to prevent anything like sacerdotal or ecclesiastical control, and at the same time secure justice to each religious sect.

Mr. Hoffman's work is, to some extent, historical. A very considerable portion of it is taken up with an account of the origin of the most prominent of the various ecclesiastical denominations. So far as law is concerned, the Protestant Episcopal Church ranks, in this respect, first. The substance of the various charters which this Church received is given, with curious extracts from them. We next have an account of how the Church has grown, what is its constitution, and the extent to which the law protects its claims. In olden times, charters were given to particular churches or congregations, and when the Revolution took place, it became a question how far such charters remained in force. The validity of all of them was, however, affirmed, but many curious questions arose. One, for instance, related to the meaning of the words, "in communion with the Church of England." Mr. Hoffman discusses this question with great acumen, distinguishing, as it is necessary to do, between the theological and the legal meanings of the words. We need not follow this discussion, although it still crops up in American law, but it is remarkable to find how this and all similar questions are ultimately settled in the American Courts by reference either to the ecclesiastical or to the old Canon law of England. All sorts of questions come up in a similar way, such, for instance, as the rights of Vestrymen, the nature of old Chapels of Ease, how vacancies are to be supplied, and so on. Every now and then appeals are made to the Civil Courts to decide all such matters; we shall presently see upon what principles they are decided.

We have stated that, at the Revolution, the rights of congregations were upheld. The 35th Article of the Constitution of 1777, however, provided as follows with respect to the common law of England:—"That all such parts of the common law, and all such of the statutes and acts of the aforesaid or parts thereof as may be construed to establish or maintain any particular denomination of Christians or their ministers, or concern the allegiance heretofore yielded to it, and the supremacy, sovereignty, government, or exercise by the King of Great Britain and his predecessors over the colony of New York and its inhabitants, or are repugnant to their Constitution, be, and are hereby, abrogated and repealed." It was further provided by the Constitution of the State that the free exercise and enjoyment of religious profession and worship, without discrimination or preference, should for ever be allowed within the State to all mankind. Ministers, however, were prohibited from holding any civil or military positions. This was followed by an Act allowing churches or congregations to appoint trustees to hold property, and so on.

This Act is worthy of especial attention. It was passed in 1784, and has, in one respect, been a precedent for all similar Acts. It provided that the religious corporations created by old letters patent under the Great Seal, might hold property of the yearly value of 1,200*l.*, although restricted by their charters to a less sum. We come here upon the first indication of a healthy jealousy shown by the civil of the ecclesiastical power, in respect to property that may be held for ecclesiastical purposes. All through the legislation of this State, to the present time, specific restrictions are laid down

upon this subject. Every congregation appears to be limited as to the amount of property which it may hold. Thus, in an Act of 1819, relating to the Dutch Reformed Church—one of the principal denominations in the State—it was provided that it should not hold any real or personal estate beyond an annual value of 2,000*l.* A similar Act passed in 1819, allowed the General Synod of the same Church to hold property only of the value of 2,000*l.*, the whole of which was to be appropriated to "religious and charitable uses." In 1867 it was necessary that an Act should be passed relating to the Presbyterian Church in the State, giving to it a corporate power to hold and convey property for charitable or religious purposes, but it was specifically provided that the yearly income from such property should not exceed ten thousand dollars, equivalent to 2,000*l.* The Roman Catholic Church is subject to, and submits to, similar restrictions. In 1817 the members of this Church in New York petitioned for an act of incorporation, which was granted to them, but it was provided that they should not hold any lands beyond the annual value of ten thousand dollars, "whether the same be by gift, grant, or bargain and sale," and they were not at liberty to sell any real estate without the sanction of the Chancellor. The manner in which this Church should hold its property was further provided for by several successive Acts, and, in order to prevent anything like ecclesiastical domination, a general Act was passed in 1855 which enacted "that no interest in property, real or personal, should be conveyed, or descend, to any ecclesiastical or his successor; that none but legally incorporated religious societies within the State shall be the grants or devisees of real property, dedicated or appropriated, or intended to be dedicated or appropriated, to the purposes of religious worship." This Act was subsequently repealed, but upon its repeal another Act was passed giving power to lay trustees alone, appointed by the congregations, to hold any property. Every denomination is restricted in a similar way. The Methodist Episcopal Church, by an Act passed in 1867, is not allowed to hold any property exceeding five thousand dollars of annual income. The Quakers, by an Act of 1839, are under the same restriction; and the Shakers, by an Act of the same year, are equally limited. All this is, to us, a new and curious revelation—one very significant of the state of public opinion with respect to ecclesiastical power. The New York Legislature, it will be observed, effectually provides against the possibility of any religious body becoming, in consequence of the property which it may hold, an *imperium in imperio*. Taking its stand upon human experience, it lays down a limit beyond which property shall not be used for religious purposes. There is no limit, of course, with respect to donations and subscriptions, or, in other words, ordinary voluntary support, but a very narrow one with respect to anything beyond that. It is equally significant that even the Roman Catholic Church should voluntarily submit to all these regulations. With regard to this and other communions the law of New York is, in a certain sense, less liberal than the law of Great Britain.

One of the first questions which came before the Legislature was that of compulsory taxation for religious purposes. It was very speedily settled, needing, amongst the old colonists, no thirty years' agitation. Very few churches enjoyed this so-called privilege, and such as were possessed of it, obtained it by special charter. All these privileges were abolished in 1784 by an Act, which, after reciting other Acts of the "late colony" by which the inhabitants of certain counties had been "compelled to pay taxes for the support of the Episcopal Church in the said counties, contrary to the principles of justice and sound policy," went on as follows:—"And whereas, by colour of such laws, it has been pretended that the Episcopal churches were established in such counties, and claims in consequence thereof, to have been set up, and persecutions commenced injurious to the rights and privileges of other religious denominations." Then the old Acts were repealed, and Church-rates were altogether abolished. Is it possible that this was eighty-six years ago, and that we in England have only enjoyed this liberty a little more than a year?

All kinds of ecclesiastical questions relating to the rights of members, seat-holders, pew-renters, to election; to churchwardens, deacons, burying-grounds, &c., come before the Courts of the State. Mr. Hoffman states them all in detail, and shows how and upon what grounds they are decided. But in a chapter upon "The Interposition of Civil Tribunals" he carefully points out how the civil power keeps aloof from the decision of spiritual questions. Thus, in a case relating to the German

Reformed Church, in which a minister sued for his rights, the Court pronounced this significant decision:—

"If the relator is injured by the decrees of the Consistory, his remedy is by appeal to a higher ecclesiastical Court. The decisions of an Ecclesiastical Court, like every other judicial decision, are final, as they are the best judges of what constitutes an offence against the Word of God and the discipline of the Church. The civil courts, if they should be so unwise as to attempt to supervise their judgments on matters which come within their jurisdiction, would only involve themselves in uncertainty and doubt."

In another case belonging to the Lutheran Church, where a minister had been expelled, the Court expressed its judgment as follows:—

"He stands therefore convicted of the offences alleged against him by the sentence of the spiritual body of which he was a voluntary member, and whose proceedings he had bound himself to abide by. It belongs not to a civil court to enter into, or review, the proceedings of a spiritual court. The structure of our government has, for the preservation of civil liberty, rescued the temporal institutions of religion from religious interference; and, on the other hand, it has secured religious liberty from the invasion of the civil authority. The judgments, therefore, of religious associations upon their own members are not examinable here."

We have italicised the last sentence of this judgment, because it expresses so fully the spirit of American law. Another decision, perhaps, brings this out into still greater prominence. Here the Chancellor said:—

"I regret that suits relating to ecclesiastical affairs have become common in our courts, and that undefined and mistaken views have been entertained in relation to the powers of civil and ecclesiastical tribunals. I think it necessary to repeat, what other judges have thought it necessary to say, that the civil tribunals possess no authority whatever, to determine on ecclesiastical matters, on questions of heresy, or what is orthodox in matters of belief; and so the ecclesiastical authority may not entertain any civil questions, or in any manner affect a disposition of property by the decisions of any of their judicatories."

The practical working of this spirit of law is very curious. Numerous illustrations of it are given in the course of Mr. Hoffman's learned and elaborate work, but we have not space to quote them. This work is, we believe, unknown in England; but a knowledge of it would greatly extend our, as yet limited, ideas with respect to the functions of ecclesiastical law. We see, especially, how Free Church principles can be rigidly maintained, and yet the authority of the civil power amply vindicated.

ST. PAUL AND PROTESTANTISM.*

Two of the most able and interesting articles in the magazines of the present month are on St. Paul, the one dealing with the man himself, the other discussing his teachings specially in their relation to the dominant ideas of modern Protestantism. Both of them are written by men gifted with that subtle insight into character which could not fail to make the discussion of such a subject interesting and valuable; and, though perhaps their views can hardly be called new, they are clothed with a singular and attractive freshness. Mr. Hutton has been stirred up almost to a righteous indignation by M. Renan's picture of the great Apostle, whom this French critic contemptuously calls that "ugly little Jew," and whose character he has thoroughly failed to comprehend. His work on St. Paul is lower in tone, more bitter in spirit, and much less brilliant in execution, than his *Vie de Jesus*. The latter was a sentimental romance, in which the author's fancy disported itself at pleasure; which was anything but what it professed to be, and was remarkable principally for the striking unlikeness of the portrait, it drew to the reality, but which was not without its touches of pathos and beauty. In his St. Paul, as Mr. Hutton well observes, M. Renan might have been expected to achieve a more distinguished success, but, "I do not think he has even approached the power of his first essay. . . . There is scarcely an attempt to realise St. Paul's state of mind to Christ-anity from within"—and such attempt as is made, he might have added, is an egregious failure. He is unable to grasp the true secret of the Apostle's inner life, and even where he points out some of its leading features, fails to appreciate their real significance, or to suggest the true solution of phenomena which at first sight appear contradictory. The spirit of his criticisms is for the most part unfriendly. He associates Paul with those Calvinistic theories which are professedly based upon his teachings, and the intense opposition which he cherishes to the dogmas is transferred to the Apostle, whom he regards as their author. The "genuine tenderness for St. Peter" finds no place at all in his estimate of St. Paul, and hence he is always ready to misconstrue his words and actions, and impute to him faults which a more broad and generous view would

* Ecclesiastical Law in the State of New York. By MURRAY HOFFMAN. (New York: Pott and Amery.)

* St. Paul and Protestantism. By MATTHEW ARNOLD. Cornhill Magazine. St. Paul. By R. H. HUTTON. Macmillan's Magazine.

have taught him were entirely alien to his character.

Mr. Hutton undertakes to correct these errors, and in an essay marked by considerable acuteness and beauty, gives a much more faithful estimate of the Apostle's spirit and work. He enters into a very careful analysis of his character, marked by a freedom of criticism which in some points may be rather startling to those whose reverence for the great Apostle of the Gentiles would prevent them from recognising any defect, but which, after all, serves only to lead to a juster appreciation of the intrinsic grandeur and nobility of the man. He treats him, in fact, not as a mere spiritual hero whose virtues call only for indiscriminate eulogy, but, as he represents himself, as a man of like passions and infirmities with us; and he endeavours to trace out the feelings and motives which influenced him in his apostolic labours. His first appearance was "a foretaste of his whole character and work." He was a persecutor of Christianity mainly because of the attitude which it had assumed towards the Gentile world, and the bitterness of the hate which he manifested was the outward sign of the strong conflict which was going on in his own soul. He was unconsciously yearning for something different from the narrow seclusiveness in which he had been training; chafing against the treatment it met from the great world into which circumstances had thrown him, the "ironic incredulity" of the "keen Greeks," and the contemptuous indifference of the "stolid Romans" to what they regarded mere "local superstitions," and fretted by the inconsistency between this and the high destiny which prophecy seemed to mark out for his national faith. His spirit was essentially different from that of the leaders of the Pharisees, who "probably thought him feverish and unsafe," and "indeed, were as much disposed to get rid of excitable young persons who wanted to carry out logically the principle of their own teachings," as our Church in the last century was disposed "to get rid of Wesley and Whitfield." The paradox which his faith involved made him cling more closely to it, and "he naturally began testing his own confidence in it by agitating fiercely against any heresy which seemed to relax the claims of Judaism and concede anything to the heathen." But even while waging this fierce crusade against the Gospel, he was partially prepared for the wondrous spiritual change that was wrought on his journey to Damascus, the special work which was assigned to him, and which at first sight might appear the most uncongenial, the ministry to the Gentiles. "When his conversion came, he was instinctively groping after a double conviction, (1) that the hard Jewish legalism was not divine, was not one of the weak things of the world destined to confound the things which were mighty, but rather one of the typically proud things of the world destined to be confounded; and (2) that whatever was destined to supersede it must have far larger affinities for the Gentile world than the strict Judaism could ever have had."

Speculations of this nature are unwelcome to many because they seem to be opposed to the supernatural view of the Apostle's conversion, but they are not necessarily so. Mr. Hutton simply seeks to describe what may have been the state of mind when "he was suddenly converted on the way to Damascus by the vision of our Lord." What view he may himself entertain of that vision does not appear, but we do not see that his ideas are at all incompatible with the fullest belief in the miracle which arrested the persecutor's steps, and changed him into an apostle. It is true that we have not a hint as to the state of mind in which he left Jerusalem; and the theory may, therefore, be summarily dismissed by many as a mere exercise of ingenuity, but it is, at all events, an interesting view of the possible workings of Paul's mind based upon a very careful examination of his character, and not irreconcilable with the Scripture narrative. That such speculations, however, are vague and uncertain, is evident when we turn to consider the view which is taken by Mr. Arnold, who, approaching the subject from a different point, finds in the "incomparable honesty and depths in Paul's love of righteousness" that which "chiefly explains his conversion." He had learned by bitter experience that there was much "which needed doing in him which Pharisaism could not do," and the characteristic doctrines of Christ, "which offered new fields of righteousness to the eyes of this indefatigable explorer of it, and enlarged the domain of duty of which Pharisaism showed him only a portion," had an attraction for him and a certain influence over him even while he yet persecuted the faith of which he afterwards became the greatest preacher. There is a certain sympathy between

these two theories. Both agree in representing Paul as being, at the time of his conversion, in a state of mind more favourable to the reception of the Gospel than outward appearances would indicate, both agree as to the secret but unconfessed discontent he must have felt with the spirit of the Pharisees and their teachings, and though there is considerable diversity in the account of the way in which his feelings were instinctively though insensibly inclining him to Christianity, yet these feelings themselves, though designated by different names, are, if closely examined, essentially the same. It would take us far beyond the limits of the present article, were we to enter upon a minute comparison of these views or a discussion of their merits; but whatever be the judgment of the central fact of the Apostle's life, they are deeply interesting as psychological studies.

Mr. Arnold's purpose, however, is more directly theological. His essay is really a comment upon M. Renan's assertion that "after having been for the last three hundred years, thanks to Protestantism, the Christian doctor par excellence, Paul is now coming to an end of his reign." To this Mr. Arnold replies that it is only a Protestantism, represented in this country by Puritanism, which has perverted and misrepresented St. Paul that is coming to an end, but that the "reign of the real St. Paul is only beginning; his fundamental ideas, disengaged from the elaborate misconceptions with which Protestantism has overlaid them, will have an influence in the future, greater than any which they have yet had—an influence proportioned to their correspondence with a number of the deepest and most prominent facts of human nature itself." In order to justify this view, he proceeds to describe the character of the systems—Calvinistic and Methodist—which profess to be based on the Apostle's teachings, and faithfully to represent his doctrine. There is not much to object to in these delineations. He has certainly put in a strong light the distinctive principles of Calvinism, but he has been at some pains to point out the diversities existing among those who are generally classed together as Calvinists. He has evidently been very anxious to do full justice, and in referring to Congregationalists, he not only admits that the confession of faith of the Congregational Union is "free from the faults which disfigure the performance of the Westminster divines," but records the fact that subscription is not required even to this more moderate document. "Puritanism thus remaining honourably consistent with the protest which at the Restoration it made against the call for subscription." He refers, however, to the boast often made in behalf of the Independent churches—"that though they do not require subscription, there is, perhaps, in no religious body, such firm and general agreement in doctrine as among Congregationalists." That there is such general agreement, we quite believe, but it certainly does not imply an acceptance of the terms of the declaration of faith. The preparation of that document we believe to have been a mistake. It was drawn up at a time when the Congregational Union was comparatively feeble, and we do not believe that it would be possible now to secure its adoption, or that of any other confession so formal and elaborate, by an assembly of the Union. The shorter and more simple schedule of doctrine embodied in the model trust-deed, more correctly indicates the present theological standpoint of the Congregationalists, though there are many of their ministers who would hesitate to adopt even that. As Mr. Arnold reserves the consideration of the purely theological part of his subject and the exposition of the differences between Pauline and Protestant doctrine for another paper, we will not now enter on any of the points incidentally raised by some of his present statements. But when he insists on the signal difference between Puritan and Pauline doctrine in their starting point—the first beginning with the desire to flee from eternal wrath and secure eternal bliss, the other with the desire for righteousness, we must demur to the representation. It would be idle to deny that the teachers of the so-called Puritanism have often laid themselves open to this reproach, but it is far from being an essential part of the system. There are numbers of the most thoughtful men among those whom Mr. Arnold would class among Puritans, in whose teaching righteousness has quite as prominent a place as he could desire. They do not, indeed, in dealing with men neglect, any more than Paul did, to point out the consequences of sin; but they place the pursuit of goodness before that of happiness, they insist that to be blessed a man must first be holy, they seek to embody the spirit of our Lord's teaching when He says, "He that loseth

"his life for my sake shall find it," and they do it without feeling that they have departed at all from Protestant or Puritan doctrine. Here we leave the subject for the present, hoping to return to it when our author has further developed his views.

THE BRITISH QUARTERLY REVIEW, No. C.*

The hundredth number of the *British Quarterly*, and, as we gather, the last of the present series, is before us. It does the work, in respect more especially to two or three questions of great national importance, which can only be performed by such an organ of literature, where time can be taken to write, and space be given for what may be written. The article on the "Irish National School System," which appears to us to be the most valuable paper in the present number, is an illustration of just the kind of work which the *Review* can do with especial fitness and usefulness. This is one of the questions upon which the English people possess very little information, and upon which, therefore, they might be easily led astray. There is less danger of their going wrong in the present instance, because the demands of the Irish Ultramontane party have been put forward with an extremely bad grace by Cardinal Cullen; but, on the other hand, those demands are being backed by a good deal of intelligent opinion in Ireland. The *Freeman's Journal* supports the Cardinal, and Professor Kavanagh has recently contributed to the *Star* several able, although specious letters, in the same direction. If the whole question were to be settled now, and the decision were against these demands, it would mainly be a decision based upon prejudice; and, if the decision were in their favour, it would be one based upon ignorance. The writer of this paper puts the whole question fairly and calmly before the reader. A great portion of the paper is necessarily historical. The history is written with great ability and clearness, and by one who is master of all the facts. We cannot even summarise it, but we think it is proved beyond fair question that the National system should not be superseded, or that, if it must be, the step should be in a direction the very opposite to that which Cardinal Cullen would have the Government to make. We thoroughly agree with what is said in the following passage:—

"What the State must desire is to develop and inform the intelligence, and to liberalise the sentiments of the Irish people. If there be a religious body whose chiefs regard such aims as hostile to their influence, it may be difficult for the State to co-operate with that body. Still, it is its part to go on its own way, to hold stiffly to its own purposes, bending from them only when it must, and, a fortiori, to give no countenance to schemes directly opposed to them. The State is now asked to give the clerical guides of a population, already the most intolerant and bigoted in Europe, a control over education such as they have never hitherto had, and such as without its help they can never arrive at. If it does this, it must bid farewell to the hope of Roman Catholics and Protestants blending peacefully in Ireland. It will be untrue to itself if it does it under any pressure. It owes nothing but opposition to a scheme for consolidating religious parties and organising sectarian strife; a scheme which would make all instruction auxiliary to the purpose of tightening the relaxing grasp of the clergy upon the people. While the duty it acknowledges is that of educating the Irish people, the object of the Roman Catholic prelates is to strengthen the Roman Catholic Church. To this object the State could at no period have made itself a party. But the time when religious endowments are being abandoned in Ireland is, least of all, the time for altering the educational system in order to bolster up Catholicism at the expense of the State. Whether the endowment of the Roman Catholic clergy would strengthen or weaken their influence may be doubted; but, without question, their influence would be powerfully promoted by giving up to them a numerous and well-appointed system of schools, liberally supported from the public funds. If the former was refrained from as being unprincipled or inexpedient, how can there be a moment's hesitation about refusing or resisting the latter? The Roman Catholics, while helping to disendow the Churches in Ireland, have no right to complain of the State refusing to give substantial aid to their own and to the rival Churches through the schools. For ourselves, if the State had to choose between the demands of the Roman Catholic hierarchy and withdrawal from all concern with education in Ireland, we should seriously be disposed to recommend the latter course."

Much has been said, and will no doubt be said again, in favour of the Irish system being made denominational because the English system is so, but the writer, after calling attention to the probability that the latter may soon be levelled up to the position of the former, very conclusively shows that the English system is not what the Roman Catholic hierarchy want. Their demands go far beyond it. As he says, "they ask the State to give the clergy over 'National Schools in Ireland a completeness of control which it has resolutely refused to the managers of semi-voluntary schools in England.'" It is held that these claims are incon-

* The *British Quarterly Review*, No. C., October, 1869. (London: Hodder and Stoughton.)

sistent with the good government of the Irish people. The more this question is discussed the more agreement there will be upon this point, and the writer of this article is entitled to our thanks for putting it with such ability and completeness.

If this article should be considered rather solid it is well balanced by a lively anecdotal paper on "Henry Crabb Robinson," which, however, is just a little too jaunty in tone and manner. And what can the writer mean by referring the origin of the phrase "animal spirits" to animals? The article on "Nottingham," is a well-written topographical paper, in which the origin and history of the fine old Midland town are given in an interesting way. The statement of its present condition is, however, deficient on the questions of education and trades unions, and the peculiar character of the Nottingham people, and especially of the Nottingham workman, about both which subjects a good deal might be written. In "Pre-historic England" the old question relating to the origin of the Avebury and Salisbury Plain ruins is gone over with great learning and freshness, and we accept with satisfaction the confident opinion of the writer that we shall soon learn more of these and similar structures than we now know. Passing over the paper on the works of Tourgenoff, which does not call for particular notice, we gladly draw attention to another of the characteristic Review articles, one, namely, on Mr. Thornton's recent work on "Labour." We have expressed in these columns our own high appreciation of the service which Mr. Thornton has rendered to political economy by his masterly work. This writer recognises its ability and value, but is able to detect Mr. Thornton in an inconclusive argument upon his favourite subject of supply and demand. Upon the subject of the hostility between capital and labour, there are also some sensible and acute observations. We should be glad, however, to see this more fully discussed, and especially to see a more exhaustive treatment of the question how far the trades unions are an invasion of the rights of labour belonging to those who are either not members of the unions, or who are unwilling members, and how far they may be said to sanction the principle of protection. Our own impression is that if the working classes generally should join in a demand for a return of this system, they will be met by an irresistible demand for free labour.

We cannot notice the paper on the later life of De Foe, excepting to say that it is mainly a critical examination of the value of Mr. Lee's recent discoveries, in which occurs an estimate of some of the principal points of De Foe's character, and the nature and extent of his public services. The last article is appropriately devoted to a "Retrospect and a Prospect," occasioned by the publication of the hundredth number of the *Review*. We recognise, with pleasure, the description of the peculiar public service rendered by the "Review" since its establishment a quarter of a century ago, and thankfully recognise the liberal culture and broad tone which now characterise it. With respect to the future, it is said, amongst other things, that "the final abolition of all Church Establishments, and of all the ecclesiastical and legal inequalities that are bound up with them, are further measures, to which, until they be secured we shall devote all our energies." We quote, with unfeigned admiration, the closing sentences of this article,—"Sooner or later, the highest thought determines the least actions; and, therefore, by diffusing the knowledge and the spirit of great principles, we may do more to advance the great interests we have at heart, than even by the most munificent gifts, or the most imposing material provisions. Intellectual and moral forces are none the less mighty because they are subtle. History is full of examples of the impotence of the mightiest material things. The world of the future, both in Church and State, will be determined, not by the fortunes we leave, the magnificence we display, the edifices we build, or the foundations we endow, but by the great thoughts we think, the great principles we embody, the education of thought and character we impart to our children, and the intelligence and piety we diffuse throughout society."

This is the thought, which just now above many others, we should like to see repeated and repeated in every form until it has got into the heart of the nation. And none need to recognise its pregnant truthfulness more than many members of the Free Churches.

BRIEF NOTICES.

Memoir of the Life of Major-General Colby, [R.E., LL.D., &c.] By Lieutenant-Colonel J. E. PORTLOCK, R.E., F.R.G.S., &c. (London: Seeley. 1869.) Major-General Colby was connected forty-five years with the

Ordnance Survey of Great Britain and Ireland, and Lieutenant-Colonel Portlock has written an elaborate sketch of the origin and progress of the Survey, rather than a memoir. When serving under General Mudge, Colby displayed that extraordinary degree of mental and physical energy, of endurance of fatigue, and perseverance, which gave new life to the Survey; while in all its operations he exhibited a remarkable skill in observation. When at the head of the Survey, he gave a new character to its scientific branch, by the inventions and application of new instruments. He took the highest view of the objects of a Survey, looking upon it as the basis for national improvement, and he was wise enough to know that the work required the co-operation of men of great ability and perseverance, and the names mentioned in the memoir prove that he exercised an admirable judgment in their selection. The book is written for the profession, and its lack of literary merit is more than atoned by its science and its spirit. The author closes thus:—"My task is now completed, and I hope that I have been successful in setting before my brother officers a faithful picture of the services and character of a man who so long and so ably conducted the great surveys of this country. In my early connection with the Irish Survey, I was his chosen assistant and confidential adviser, and it was then I learnt to appreciate his accurate knowledge, his sound judgment, his untiring energy and consummate skill, and above all his unbounded liberality in imparting to me and others the stores of his own knowledge. In the later period of my connection he was estranged in feeling towards me; but as I now look back at the past from a more distant point of view, I cannot doubt that there were faults on both sides. In short, I was once his favoured disciple, and feeling that the early kindnesses and services I received from him far outweigh the later harshness, which at the time I deemed injustice, I am proud to have had the opportunity of recording my respect for the memory of a man towards whom, when living, I had always felt and expressed affection." The volume is prefaced with a letter from Professor Airy to Mrs. General Colby.

Tales of Old Ocean. By Lieutenant C. R. Low, late H.M. Indian Navy, Author of "Journayings in Mesopotamia," "Memoirs of Distinguished Indian Officers." (London: Hodder and Stoughton.) A book for boys, well-written, well illustrated, well printed and well bound.

THE MAGAZINES.

In the very depths of the dull season, and of one rendered yet duller by the fact that it follows the close of a conflict of unusual excitement, and that most people seem disposed to put off as long as possible the discussion of the questions that come next to be taken up, magazines may be expected to be dull, and it must be confessed that some of them fulfil the expectation. One or two have triumphed over the adverse influences, but in the majority we find little that is striking. *Blackwood* has no political article, and though several of its papers are readable enough, it is, as a whole, deficient in life. Cornelius O'Dowd, however, is in full force, and some of his notes are as suggestive as they are amusing. The clever little bit of satire on "Forfeiting Paradise," in which he hits off a prevalent English weakness, is just, and his brief account of Admiral Persano fair and generous. We are rather amused with the ridicule he pours upon the idea of English legislators going to Ireland to study the Irish land question; but we can hardly wonder that a champion of things as they are, should advise all legislators, whatever else they do, to keep far away from Ireland, and eschew a personal examination of the facts. The paper, "Juventus Mundi," is rather a take in. We opened it, expecting to find a review of Mr. Gladstone's book, but the only notice of it is a passing sneer at it, as "his compressed edition of his old book," and the article is occupied with a comparison of former times with these, which is neither very lively nor very original. The story of the War in Paraguay, a sketch of De Foe as the "great Whig journalist," which is conceived in a generous and appreciative spirit, and a discriminating criticism of Charles Reade's novels, are the best articles of the number.

Fraser opens with a lengthened and careful examination of Mr. Pattison's "Suggestions for Academical Organisation," which, though liberal in tone and sound in judgment, will, for the most part, be interesting only to those familiar with the internal working of the Universities. One point, however, is clearly established, that the proportion of the endowments given as "prize-money" is excessive, and that the aims of reformers should be to make it more available for the work of teaching on the one hand, and for the cultivation and support of science and learning on the other. Whatever opinion may be formed as to special propositions, the encouraging features in such an article, and the pamphlet on which it is based, are the evidence which both afford of the determination to make the Universities render the greatest amount of practical service to the nation. Under the heading, "A New Phase of the Irish Question" we have a full account, gathered from authoritative documents, of the convent schools and their result, which shows that these institutions are doing an amount of practical work which we certainly were not prepared to expect. Mr. Procter's discussion of Professor Tyndall's Theory of Comets is

able and interesting, and a short story of "Little Miss Deane" agreeably relieves the more learned papers.

The *Contemporary Review* has several articles of high merit. Professor Bonamy Price writes on Catholicism in a truly Catholic spirit. He repudiates the claims urged both by the Roman and Anglican Catholics, pointing out the special difficulties by which the latter are hampered, and while a firm adherent of Episcopacy, and attaching a certain value to the fact that "an English bishop and an English clergyman can trace his ordination through a long series of 'Christian ministers,' he disclaims all pretensions to superiority of right or excellence *de jure* over any form of Church government. We do not accept his idea of Catholicity, but we recognise the breadth and liberality of the spirit in which he has written. Mr. Webster, in an able paper on "The Moral of the Albert Life Assurance Company," discusses the question of life insurance, and the reason of the recent failures with considerable judgment and knowledge of the subject. Professor Dowden's essay to show that the Liberals are the true Conservatives, is a very clever and useful political paper, which takes a higher ground than that of mere party.

We have elsewhere commented at length upon the most important paper in the *Cornhill*, but it is only one among several articles of high merit by which the number is enriched. The "Change in the Cabinet," an Episode under the Second Empire, is uncommonly well told, and is a very clever *jeu d'esprit*. The "Silk-worm Campaign, Italy, 1869," furnishes the subject for a paper of great interest, and we have a good beginning of a new story, in addition to another instalment of Charles Reade's stirring tale.

The *Sunday Magazine* for October commences a new volume. This magazine has for two or three years past given us more delight than any other of its class, and if we may place any reliance upon the promise of the present number, we are to be still more indebted to it for stimulating and devout thoughts. "Episodes in an 'Obscure Life,' being experiences in the Tower Hamlets, is the first of a series of papers by 'A Curate,' designed to give a sketch of pastoral work in one of the dirtiest and most crowded districts of the metropolis. There is too much of minute record to allow us to suppose that the narrative of the curate is literally true to fact, but that it is true in the main we have little doubt, while it is both interesting and soul-stirring. The Rev. J. Oswald Dykes writes very suggestively on "Some 'Harvest Thoughts.'" There is not a great deal that is new, but there is much that is beautifully true in the following words:—

"Attainment is the death of hope, and joys, plucked, wither. It is always the way on earth. When things come to their best, they are ready to change. Whilst we are active, full of desire, working towards an end, our joy grows as we near it, till we reap our labour;—then come satiety, reaction, disappointment, weariness. Mark what follows harvest. Ere the last sheaf is off the ground, the lime-tree is growing yellow, and the beech leaf reddens; the brackens turn to russet on the hill-side; serenity is fallen upon all the green of earth; the latest flowers are blackening in early frost; the winds sigh with a wintry sound through the thinning boughs, and toss leaf after leaf away, the very stubble-fields look stripped for the storm, and the desolate heavens make ready for the rotting of the bravery which summer bore in her prime. Winter will be upon us before we know it. For earth has done her annual work, we have borne off her produce, and now must come rest, inaction, repair of wasted strength, and long silent preparation through wintry death for the resurrection of next spring. This is nothing strange if one thinks of it. It is the plan on which we and all this earth are made. We are not incorruptible; cannot work on unrenewed. All things wear down by labour; therefore on work must follow rest; on waste, repair; on daytime, night; on summer, winter; on manhood, old age and death. As the day's work pulls us down into a slight, partial decay and exhaustion of life, which the rest of night builds up again, so the year's work at corn and grass growing exhausts the life of the earth, which winter's rest must restore. Even so, as the corn seed, after coming to ripeness this year, must die and decay beneath the clod in order to leap into newness of life and inconceivable power of growth next spring; so our bodies, worn quite down at last and gathered to the grave, 'like a shock of corn fully ripe,' must sleep their time in corruption till the spring of eternity awake them into newness of beauty, power, and life. Is not this the reason why autumn and harvest-fields are sad to look upon? Because they are the crown of the year, its ripe result; after which it has nothing to do but fold its hands to sleep and be buried under withered leaves in the grave of winter. But why must this be the law of the world? Why must all life begin to perish at its height; and all work, when it is finished, bring forth death, and perfection be the triumph of an hour? I think this is nothing else but 'the bondage of corruption' under which creation is groaning now because of sin.

Dr. Hanna's paper on "Charity," and Professor Milligan's on "Religious Faction," are both excellent.

Good Words for the Young concludes its first year of existence with the present number. We are not surprised to learn that Dr. McLeod is forced to relinquish its editorship in deference to the superior claims of *Good Words*, and of numerous engagements. Mr. George Macdonald is to succeed him. We are a little curious to see how he will adapt himself to his new sphere. That he will have to adapt himself, if he is to succeed, is certain, but we would seriously bid him beware of the fairies. We must honestly confess ourselves disappointed to find that we have not yet got to the "Back of the North Wind." Mr. Kingsley's "Madam How and Lady Why" strikes us as being about the best

kind of light reading for children that we have anywhere met with.

Macmillan has another admirable article by Professor Seeley on Roman Imperialism. The most notable article in the present number is that on St. Paul by R. H. Hutton, which we have examined elsewhere. The writer of "Our Friends in the Village" offers a few remarks as a sort of sequel to Miss Octavia Hill's article in a recent number on the London poor, in which the social and religious condition of the agricultural labourer is treated in a practical common-sense manner. After all, however, this writer only presents a picture of peasant life in its relations to the work and influence of the clergy as seen by his own eyes. We fear there are few parallel cases.

Miscellaneous.

A REMARKABLE TIDAL PHENOMENON was witnessed on the coasts of Cornwall on Wednesday. In several of the small harbours the tide rushed at the rate of five or six miles an hour, and then receded again as rapidly. The rise and fall amounted to five or six feet. Fortunately it was a neap tide, or serious results might have followed. The run of the sea on the beach at Newlyn was from ninety to one hundred feet. The phenomenon was apparently local, and the wind at the time was very light.

PREVALENCE OF SCARLET FEVER.—The medical officers of health in the metropolis have, says the *Lancet*, very generally drawn attention to the alarming prevalence of scarlatina. In Bermondsey there have been eighteen deaths in a fortnight; and in Holborn the mortality is greater than it has been for ten years. There have been several deaths in Eagle-street, Red Lion-square—due, possibly, to effluvia from a slaughter-house in Yorkshire-yard. It is also believed that the contagion is largely propagated in the out-patient room of the Children's Hospital, Great Ormond-street. Children, some of them no doubt labouring under scarlatina, are brought to this hospital from all parts of the metropolis, and in the close waiting-room the contagion is readily communicated. The hospital thus becomes a focus of disease, and the children in the immediate neighbourhood are the greatest sufferers. The *Lancet* urges the Privy Council to make inquiries as to the prevalence and propagation of this fatal disorder. They could scarcely render the public a greater service than by the issue of definite instructions for its prevention and general treatment in the dwellings of the poor.

LORD DERBY AND MR. BRIGHT.—A correspondent of the *Leeds Mercury* tells the following story. During the cotton famine Mr. Bright was severely censured for not contributing to the relief fund, and his niggardliness was contrasted with the munificent gift of 10,000*l.* made by Lord Derby. All that time Mr. Bright was keeping on his workmen on three-quarters time wages, and was sinking thousands upon thousands week after week, year after year, until by the time the war came to an end he had paid away a total sum compared with which Lord Derby's gift was a mere bagatelle. During all this time, while he was seeing the savings of a lifetime disappear, he said nothing to all the taunts that were uttered against him. At last Mr. Garth, a lawyer, who was then a candidate for Guildford, made a charge against Mr. Bright so sweeping and so false that the member for Birmingham was bound to take notice of it, and to correct his calumniator in no very mild language. Even then he did not refer to what he had done for the men whom he was accused of oppressing. But a friend, unknown, I believe, to him, went to Lord Derby, laid before him the facts, and asked if, after this, he thought the organs of the Conservative party ought to continue their attacks upon Mr. Bright. "Good God! and he said nothing!" was Lord Derby's reply. Thenceforth the attacks ceased.

FREE TRADE IN FARMING.—A MODEL LANDLORD.—At the Aspatia Agricultural Show dinner, on Friday evening, Mr. W. Norman, Hall Bank, a tenant of Sir Wilfrid Lawson's, in responding to the toast of the successful competitors, announced that arrangements were in progress by which Sir Wilfrid was going to give his tenantry free trade in farming, by removing from their leases all sorts of obsolete conditions which prevented the flow of capital to the cultivation of the soil, simply because there was not security for that capital. Sir W. Lawson subsequently proposed the toast of the tenant farmers, and in doing so, said that Mr. Norman had alluded to the conditions which he had in contemplation, and called it free trade in farming. He meant to attempt something of the sort indicated. He believed the landlord ought to allow the farmer to work to the best of his ability to make money. It required, of course, conditions that the tenant left the property as good as he found it; but that was all the landlord had any right to claim. It was a question of what machinery they must employ to bring that about. He believed by making a condition that the landlord should pay for any improvement which the tenant made for the real permanent value of his farm—in the same way as the tenant had to pay for any deterioration during his tenancy—he would be able to obtain a superior class of agriculturalists for the cultivation of the land, and also secure a larger production from the land.

THE BEDFORD SCHOOLS.—The trustees of these important schools have already availed themselves of the powers conferred upon existing governing bodies

by the Endowed Schools Bill, and have prepared the heads of a new scheme for the administration of the school's estate, which will shortly be submitted to the Commissioners. The proposed scheme provides for an entirely new and smaller governing body, for a considerable reduction in the eleemosynary expenditure, and for the introduction of other branches of learning than those hitherto taught; the establishment of a separate department for physical science, which study is to take a leading place in the curriculum, is included. The income of the Bedford estate is about 14,000*l.* a year. In the grammar, commercial, and other schools, nearly 2,000 children are receiving an excellent education—for the most part gratuitous. To meet the sanitary requirements of the times, the Town Council has just completed, at a cost of 50,000*l.*, a comprehensive system of drainage, water supply, and sewage utilisation. The influx of families who come to reside in the neighbourhood to obtain the advantages of the education is so great that the population, since the census of 1861, has increased nearly one-third, and the building of suitable houses is still rapidly advancing. In addition to the Harpur Schools, a large middle-class boarding school for 300 boys was opened last month. Bedford, therefore, bids fair to become, if not the chief centre of education, one of the most important in England.—*Pall Mall Gazette*.

THE BYRON SCANDAL.—The *Hartford Courant* publishes a short article on the Byron scandal, which is regarded by the American press as a *communiqué* from Mrs. Stowe. In explanation of Lady Byron remaining with her husband after the discovery, or at least after she had strong suspicion of his crime, the writer says:—"The critics call this a slander upon Lady Byron. Gen. Butler calls it condoning crime. Yet if any point is plain in Mrs. Stowe's paper, it is just this: that it represents and intends to represent Lady Byron as such a pure, chivalrous, religious woman, moved by as divine a tenderness for her husband as a mother ever feels for a ruined, sinful son, that she was capable of making any personal sacrifice for him. This is the claim for Lady Byron, whom plenty of contemporary testimony called the most saintly and noble woman in England. Perhaps the world cannot yet comprehend such a character. Perhaps it is more angelic than womanly. It certainly is exceptional. But it is not Mrs. Stowe's invention. It is her representation of Lady Byron as she saw her and knew her, and as others saw her. If it has in it something superhuman, if Lady Byron was a religious enthusiast, we yet can understand it, for such characters have appeared in history before. But common or uncommon, this narration of Mrs. Stowe plainly intends to represent Lady Byron as actuated by as lofty motives as ever moved a pure mother's heart. And her relations to Byron are to be judged by this view of her character." As to Mrs. Stowe's alleged mercenary motives in the publication of this story, the *Hartford Courant* says:—"We are happy to be able to say, as we are authorised to do, that Mrs. Stowe received nothing more for this paper than she receives for her ordinary contributions to the *Atlantic*, having, as we presume, a fixed arrangement with the publishers. That she did not, being so, write this for money, is evident to those who know how pressed she is with literary engagements on all sides, and in a position, so to say, to name her own terms of remuneration. She would have received the same from Messrs. Fields, Osgood, and Co., for anything else published in their magazine occupying the same space."

COMPULSORY VACCINATION.—Considerable excitement continues to prevail in the East of London in regard to the vexed question of compulsory education, and the number of parents who absolutely refuse to allow their children to be operated upon increases daily to an alarming extent. At a meeting of the guardians of St. Matthew, Bethnal-green, on Thursday night, the advisability of reappointing the beadle as prosecuting officer came up for consideration, when the clerk stated that in the parish of Bethnal-green alone no fewer than two thousand persons had already refused to have their children vaccinated by the officers appointed for the purpose; and he wished to know what steps the board intended to take in the matter. Several members expressed an opinion that unless it was definitely stated in the Act that vaccination was compulsory, they did not think that any interference was called for on the part of the guardians. The clerk said he was not prepared to give a positive answer on the point raised. The chairman remarked that he believed all sorts of diseases were transferred from one child to another through sufficient care not being exercised by the public vaccinators in procuring pure lymph. The consideration of the subject was adjourned for a week. Public anti-vaccination meetings are announced to be held shortly in Shoreditch and Hackney, with a view to petitioning the Government. On Friday Mr. Anthony Would, of Trinity-street, Greenwich, was summoned at the Greenwich Police-court, for refusing to have his child vaccinated. He said he refused to have the child vaccinated because two other children of his had died after vaccination. Mr. Maude told him he was an imperfect judge as to whether his children had died from being vaccinated. Much wiser people had come to a different conclusion, and at present it was the law of the land that the operation should be performed. He should impose the full penalty of 20*s.* and costs, but if the defendant would promise to have the child vaccinated within a week payment would be respited. The defendant said he was determined not to have the operation performed, and would pay the fine and costs.

PROFESSOR HUXLEY ON SCIENTIFIC EDUCATION.—On Thursday night Professor Huxley presided at a public meeting in Middleton Hall, Islington, convened by the authorities of the Lower Islington Public School, in connection with the Science and Art Department, for the purpose of distributing the prizes won by the students of the school. Three of the scholars—Masters Green, Fuller, and Mills—had succeeded in winning the three 10*l.* scholarships to which the school became entitled through its connection with the Science and Art Department. After distributing the prizes, Professor Huxley delivered a short address on scientific education. He said he remembered the time when an effort to teach science to the poor classes of society would run the chance of being looked upon more or less as revolution—and when—if the advisability of going beyond reading, writing, and arithmetic for the people were suggested by anybody—the chances were he would be set down as an atheist. The people of England did not like much Government interference when it could in any way be avoided. No doubt that was a very healthy, good feeling, and it might be well to keep it up. But there was a still healthier feeling. That was to look upon the Government as a kind of doctor—or perhaps he would say a midwife—whose business it should be to interfere with her patient, the nation, as little as possible, but rather leave the patient to trust to nature, as doctors usually do when they do not rightly understand the complaint they are called upon to treat. When the Government saw that there was a desire in any locality to assist in their educational scheme, they stepped forward and gave the necessary helping hand. The Government plan was, no doubt, open to more or less abuse; but it had so far been worked honestly and in a right spirit. The object of the Government scheme was simply to give young men who showed capacity a good chance of getting a fair start in life, and a good opportunity of making their way in the world. This, he thought was satisfactorily exemplified in the case of young lads who came before him that evening to receive the prizes. The scheme of the Government was, in fact, a sort of rough sieve, by which cleverness and perseverance managed to get out from the general mass, and by which the possessors of those gifts were enabled to float into that position where their talents could be turned to the greatest advantage to themselves and to the credit of their country. The meeting was also addressed by Professor Henslow and other gentlemen.

Gleanings.

A practical joker ought to be the best of auctioneers—judging by his success in selling his friends.

"A splendid ear, but a very poor voice," as the organ-grinder said of the donkey.

Mdlle. Nilsson has received a bracelet, the gift of Queen Victoria, which makes the 101st bracelet in her possession.

Iowa recently had a wedding in which a female clergyman tied the knot and officially kissed the bridegroom.

Thousands who dread to have the word "death" in their mouths, are continually taking the means of death into those thirsty orifices.

"How is the market, neighbour?"—"Very quiet." "Anything doing in cheese?"—"Not a mile."

A little boy out West was asked if he knew where liars went, and answered, "Yes—they went to New York to write for the papers."

The Mayor of Bradford has received a letter threatening his life. The writer is supposed to be some person aggrieved by the way the magistrates carried the New Beer Act into force.

It must be remembered, in making income-tax deductions from rents, interest, &c., that the rate from March 31 was only 5*d.*, and not 6*d.*, in the pound, as before.—*Law Times*.

A sentimental gentleman intends to petition Parliament for a grant to improve the channels of affection, so that henceforth the "course of true love may run smooth."

On a tombstone in a churchyard in Ulster, Ireland, is the following epitaph:—"Erected to the memory of John Philips, accidentally shot as a mark of affection by his brother."

A foreigner, speaking of the House of Commons, says:—"So difficult is it for anything to be heard inside its gorgeous walls, that the impatient members are obliged to be continually calling out, 'Hear, hear, hear.'"

A clergyman at Saratoga wrote home that a certain lady's dress was valued at his salary for two years, and that her diamonds were equal in value to the cost of a comfortable mission church, with infant-room attached, gas fixtures and cabinet organ included.

Whilst "settling" in the Subscription Room at Newmarket on Friday morning, Mr. Newhall left his seat at the table, on which was 200*l.* in notes, for an instant to speak to a bystander, and on his return the "fimsies" had disappeared! All inquiries and search for the missing property proved unsuccessful.

THE PERILS OF FASHION.—THE HIGH-HEELED BOOTS.—The *Lancet*, in an article on this subject, remarks that "the custom of wearing high boot-heels, and those, too, so much smaller than the actual heel of the wearer as to afford no solid support, but only a balancing-point, is a source of much mischief. In the first place, it throws the centre of gravity of the

body so far forward that a free and gracefully erect carriage is impossible. Secondly, there being no firm support to the heel, ladies are very apt to twist the ankle suddenly by overbalancing themselves; and this is not only bad in itself, but the fear of its occurrence makes them assume a timid, mincing gait. And thirdly, the effect of driving the foot constantly forward into the toe of the boot is to produce a very ugly and painful distortion of the great toe joint. There is little need for wonder at the almost fierce contempt with which young men whose characters are at all above the lowest grades of conventional inanity regard the average 'girl of the period.' It cannot be denied that there is a significant correspondence between the æsthetic hideousness and the degrading effects on physical health which are produced by tight stays and crippling boots, and a certain mental and moral tone in female society of the present day, which is no less surprising than it is repulsive."

KISSING THE BABY.—It was once the lot of the writer to dwell in the white tents of Camp Harrison, in Georgia—in that lower part of the State where families are always far between, and much more so in war times. For long weeks we had not seen a woman or a child. At last, the railroad through the camp was repaired, and in the first train there was a lady with a wide-awake, kicking baby. Some hundreds of rough soldiers were around the cars, and Captain Story, of the Fifty-seventh Infantry, was the biggest and roughest among them, if we judge of the tree by its bark. The lady, with the baby in her arms, was looking from a window, and he took off his hat and said, "Madam, I will give you five dollars if you will let me kiss that baby." One look at his bearded face told her that there was nothing bad in it, and, saying with a pleased laugh, "I do not charge anything for kissing my baby," it was handed over. The little one was not afraid, and the bushy whiskers, an eighth of an ell long, were just the playhouse it had been looking for. More than one kiss did the captain get from his little red lips, and there was energy in the hug of the little arms. Then other voices said, "Pass him over here, Cap," and before the train was ready to move, half a hundred men had kissed the baby. It was on its best behaviour, and kicked, and crowded, and tugged at whiskers, as only a happy baby can. It was an event of the campaign; and one giant of a mountaineer, as he strode past us with tread like a mammoth, but with tear-dimmed eyes and quivering lips, said, "By George, it makes me feel and act like a fool; but I've got one just like it at home."—*Appleton's Journal.*

Births, Marriages, and Deaths.

BIRTH.

BAKER.—October 1, at Ramsey, the wife of the Rev. T. Baker, B.A., of a son.

MARRIAGES.

GRAHAM—QUICK.—September 22, at the Congregational Chapel, Clifton-road, Brighton, by the Rev. R. W. Carpenter, T. H. Graham, of Bristol, to Mary H. Quick, daughter of the Rev. H. Quick, minister of the above chapel.

ISRAEL—WEBB.—September 22, at Brunswick-street Chapel, Huddersfield, by the Rev. Marmaduke Miller, Julius Israel, Esq., of Highfield House, Headingley, Leeds, to Sarah, second daughter of Thomas Webb, Esq., of Ebor Mount, Huddersfield.

ELLISON—STORY.—September 22, at the Wesleyan Chapel, Waltham-street, Hull, by the Rev. D. J. Walker, John Harper, eldest son of Mr. Holgate Ellison, to Elizabeth, only daughter of the late Mr. John Story, of Hull.

HARTLEY—NICHOLSON.—September 26, at St. Paul's Independent Chapel, Wigan, by the Rev. W. Roaf, Mr. Henry Hartley, to Miss Elizabeth Nicholson, both of Pemberton.

KEMSLEY—UNWIN.—September 28, at the Congregational Chapel, Woodford, by the Rev. W. P. Egg, Arthur Mills Kemsley, of Hyde Farm, near Abbridge, Essex, to Mary Emma, daughter of the late Jacob Unwin, Esq., of Bucklersbury, London.

EXLEY—THRASH.—September 29, at the New Connexion Chapel, Otley, by the Rev. C. D. Ward, Mr. Wm. Exley to Miss Elizabeth Thrash, both of Otley.

MORRIS—WILKE.—September 29, at Richmond Congregational Chapel, Maford, by the Rev. D. J. Hamer, Thomas Samuel, son of the late Mr. Hugh Morris, of Manchester, to Mary, youngest daughter of the late Mr. Edward Wilke, of Lower Broughton.

WILLANS—COZENS-HARDY.—September 29, at the Methodist Free Church, Holt, Norfolk, by the Rev. Henry Allen, of London, James Edward, youngest son of the late William Willans, Esq., of Huddersfield, to Cecelia Emma, second daughter of W. H. Cozens-Hardy, of Letheringsett Hall, Norfolk, Esq.

RAFFETY—HENINGHAM.—September 30, at Queen's-road Chapel, Charles Walter, second son of Mr. W. Raffety, of High Wycombe, to Louisa, daughter of Mr. E. Henningham, of Queen's-road, Peckham.

BLAKEY—KILNER.—September 30, at West-parade Chapel, Wakefield, by the Rev. Thomas Pearson, Thomas Edward, only son of Henry Blakey, Wakefield, to Lydia, third daughter of Mr. John Kilner, the Grove, Wakefield.

WILLIAMS—TINKER.—September 30, at the Cemetery-road Chapel, Sheffield, by the Rev. H. Quick, of Brighton, Mr. William Williams, of Birmingham, to Emma Maria, youngest daughter of the late Mr. John Tinker, of Sheffield.

SIMS—TITE.—September 30, by licence, at the Caledonian-road Chapel, by the Rev. Ebenezer Davies, Mr. Benjamin Sims, of Stalbridge, Dorset, to Ellen, eldest daughter of the late Mr. John Tite, of the same place.

DEATHS.

ALLIOTT.—August 1, of typhoid fever, William, second son of the late Rev. William Elliott, of Bedford, at Warwick, Queensland, in the twenty-sixth year of his age. Friends will please accept this intimation.

EWEN.—August 15, Henry Ewen, Esq., F.R.C.S., of Long Sutton, Lincolnshire, aged sixty-five years. Friends will kindly accept this intimation.

MUDRY.—September 30, at 7, Clifton-road, St. John's-wood, the Rev. Jean Marie Mudry, for thirty-one years minister of the French Protestant Episcopal Church of the Savoy, in Bloomsbury-street, aged eighty-two.

HARRIS.—October 4, at the Priory, Calne, Wilts, aged forty-six years, George Harris, Esq., one of the founders of the Free Church in that town. Jude 21.

BANK OF ENGLAND.

(From Wednesday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, Sept. 29.

ISSUE DEPARTMENT.

Notes issued	£33,828,910	Government Debt	£11,015,100
		Other Securities ..	3,984,909
		Gold Coin & Bullion	18,828,910
	£33,828,910		£33,828,910

BANKING DEPARTMENT.

Proprietors' Capital	£14,553,000	Government Securities (inc. dead weight annuity)	£13,817,928
Reserve	3,714,033	Other Securities ..	16,697,497
Public Deposits ..	5,590,488	Notes	10,143,870
Other Deposits ..	17,221,982	Gold & Silver Coin	1,011,074
Seven Day and other Bills	590,916		
	£41,670,369		£41,670,369

Sept. 30, 1869.

Geo. Forbes, Chief Cashier.

HOLLOWAY'S PILLS.—This medicine has resisted every test which time, prejudice, and vested interest could impose upon it; and it at length stands forth triumphant as the most reliable remedy for those derangements of system so common at the change of seasons. When the functions of the skin are retarded, an occasional dose of Holloway's Pills will call on the liver and kidneys for greater activity, and compensate the system for diminished cutaneous action. As alteratives, tonics, and aperients, these Pills have no equal. To every aged and delicate person whose appetite is defective, digestion infirm, and tone of health low, this medicine will be a precious boon, conferring both strength and ease with activity and cheerfulness.

Markets.

CORN EXCHANGE, LONDON, Monday, Oct. 4.

We had only a moderate supply of new English wheat for to-day's market, but liberal arrivals from abroad. The trade was inactive, and English wheat sold at a decline of 1s. to 2s. per qr. from the prices of Monday last. Foreign wheat was 1s. per qr. less money. Country flour was in large supply, and 1s. per sack lower; barrels sold at 6d. decline. Peas and beans were without change in value. Barley of all descriptions hardly supported previous rates. Indian corn maintained last week's quotations. Of oats the arrivals are large. The trade was dull, and new oats were 1s. to 1s. 6d. lower than on this day week; old oats, 6d. to 1s. per qr. lower. Cargoes at the ports of call are held at the quotations of last week, the number of sales being much reduced.

CURRENT PRICES.

	Per Qr.		Per Qr.
	s. d.		s. d.
WHEAT—		PEAS—	
Essex and Kent, red, old ..	45 to 48	Gray	39 to 41
Ditto new ..	39 to 49	Maple	44 to 45
White, old ..	48 to 52	White	40 to 44
" new ..	41 to 49	Boilers	40 to 44
Foreign red ..	45 to 48	Foreign, boilers ..	40 to 43
" white ..	47 to 49	RYE	31 to 32
BARLEY—		OATS—	
English malting ..	30 to 34	English feed ..	21 to 25
Chevalier	38 to 43	" potato ..	24 to 25
Distilling	34 to 36	Scotch feed ..	—
Foreign	30 to 32	" potato ..	—
MALT—		Irish black ..	17 to 10
Pale	—	" white ..	17 to 10
Chevalier	—	Foreign feed ..	16 to 21
Brown	49 to 57	FLOUR—	
BEANS—		Town made ..	40 to 47
_ticks	39 to 41	Country Marks ..	38 to 37
Harrow	43 to 45	Norfolk & Suffolk	32 to 33
Small	—		
Egyptian	39 to 41		

BREAD.—LONDON, Saturday, Oct. 2.—The prices of wheat bread in the metropolis are from 7½d. to 8½d.; houses, hold ditto, 6d. to 7d.

METROPOLITAN CATTLE MARKET, Monday, Oct. 4.—The total imports of foreign stock into London last week amounted to 13,210 head. In the corresponding week in 1868 we received 8,617; in 1867, 10,446; in 1866, 8,451; and in 1865, 22,542 head. There was a good supply of beasts at to-day's market, but sheep were sparingly offered, owing to the stoppage of the greater portion of the foreign receipts at the water-side. The rapid spread of the foot-and-mouth disease has at length forced upon the authorities the necessity for adopting measures for the suppression of the same; and it has been enacted that in future, if only one animal suffering from disease be noticed, the whole of the stock conveyed by that vessel shall be slaughtered at the place of debarkation. At the same time an order has been promulgated forbidding the import of foreign stock into Ireland, except from Spain and Portugal. The show of beasts was extensive, but the supply from our own grazing districts was limited. The quality of most breeds was far from satisfactory, notwithstanding the abundance of natural food. As regards trade, really prime stock, from its scarcity, commanded extreme quotations, a few West Highland beasts selling at 5s. 2d. to 5s. 4d.; the number, however, was too small to stamp quotations. Shorthorns were mostly of but poor quality, and were difficult to sell. The top quotations for them did not exceed 4s. 10d. to 5s. per 8lbs. From Lincolnshire, Leicestershire, and Northamptonshire, we received about 2,100 shorthorns, &c.; from other parts of England, 200 various breeds; and from Ireland, 250 head. In consequence of the shortness of the supply, the sheep trade was firmer, and prices had an upward tendency. The best downs and half-breds sold at 5s. 4d. to 5s. 6d. per 8lbs. There was a fair demand for calves at late rates. There was only a moderate supply of pigs, with an active inquiry at about previous prices.

Per 8lbs. to sink the Offal.

	s. d.	s. d.		s. d.	s. d.
Inf. coarse beasts, 3 to 4	3 to 4	4	Prime Southdowns	5 to 6	6
Second quality	3 to 4	4	Lambs	0 to 0	0
Prime large oxen	4 to 4	4	Lge. coarse calves	4 to 5	0
Prime Scots, &c.	4 to 5	0	Prime small ..	5 to 5	6
Coarse inf. sheep	3 to 4	10	Large hogs ..	4 to 5	2
Second quality	4 to 4	10	Neatam, porkers	4 to 5	0
Pr. coarse woolled	5 to 5	2			

Quarter-old store pigs, 22s. to 28s. each.

SMITHFIELD MEAT MARKET, Monday, Oct. 4.

Large supplies of meat are on sale. Prime qualities met a moderate inquiry; otherwise the trade was heavy, at our quotations. The import into London last week consisted of 156 packages from Hamburg, 2 Rotterdam, and 3 packages mutton from Harlingen.

Per 8lbs. by the carcass.

	s. d.	s. d.		s. d.	s. d.
Inferior beef ..	3 to 3	10	Inf. mutton ..	3 to 4	3
Middling ditto	4 to 4	6	Middling ditto	3 to 4	4
Prime large do.	4 to 4	6	Prime ditto ..	4 to 5	0
Do. small do.	4 to 4	10	Veal	4 to 5	0
Large pork ..	4 to 4	8	Small pork ..	5 to 5	8

PROVISIONS, Monday, October 4.—The arrivals last week from Ireland were 3,771 firkins butter, and 3,125 bales bacon, and from foreign ports, 20,449 packages butter, and 2,207 bales bacon. Irish butter was but moderately dealt in last week, the high prices asked from Ireland checking business. Foreign generally met a fair sale, with the exception

of Dutch, which declined 4s. on all descriptions, and at that decline the dealers purchased sparingly.

BOROUGH HOP MARKET, Monday, October 4.—Our market has been firm during the past week, with a steady demand for fine and average qualities at the late rates, but low grades show a little weakness. The completion of picking has now conclusively established the fact of the shortness of the crop, and about 100,000 old duty is generally believed to be the correct estimate of our yield. The continental markets have exhibited much firmness of late, Bavarians having advanced from 15s. to 20s. per cwt., and Belgians and French being also quoted a shade dearer for fine sorts. New York advices to the 22nd ultimo, report the market as quiet for the new growth, growers holding out for higher figures than the merchants are at present disposed to give. Yearlings, however, have been largely taken up by speculators. New Mid and East Kent, 5s. 10s., 6s. 10s., to 7s. 10s.; New Wealds, 4s. 10s., 5s. 5s., to 6s. 15s.; New Sussex, 4s. 5s., 5s., to 5s. 6s.; New Farnham, 5s. 12s., 6s. 10s., to 7s. 10s.; New Country, 5s., 6s., to 7s. 7s.; Yearlings, 3s. 2s. 10s., to 3s. 10s. The import of foreign hops into London last week consisted of 365 bales from Antwerp, 33 Calais, 2 Dunkirk, 79 Ghent, 107 Hamburg, 123 Ostend, 72 Rotterdam, and 558 bales from New York.

POTATOES.—BOROUGH AND SPITALFIELDS.—Monday, Oct. 4.—These markets are fairly supplied with potatoes. Only a moderate business has been done, at about late rates. The import into London last week consisted of 1,198 bags 695 sacks from Antwerp, 65 casks Dunkirk, 16 bags Harlingen, 4 bags Hamburg, 4 baskets 3 bags Rotterdam, and 53 packages from Calais. English Shaws, 65s. to 70s. per ton; English Regents, 70s. to 100s. per ton; French, 60s. to 65s. per ton.

SEED, Monday, Oct. 4.—English cloverseed comes out very slowly. Foreign qualities were held on former rates, but not much business is passing in any sort. Trefoil was unaltered in value, with few sales. New mustardseed brought fully former prices. New English winter tares were easier to buy, the season being far advanced. Canaryseed brought former rates steadily.

WOOL, Monday, Oct. 4.—The market generally remains dull, at almost nominal prices, the only feature being a moderate inquiry for carding skin wool. The better classes of lustre wool are getting scarce. On the whole the yarn trade is fairly active, and a steady consumptive demand for wool is accordingly anticipated.

OIL, Monday, Oct. 4.—Lined oil is quiet, and a downward tendency is noticed in prices. Rape oil is flat. Olive oil has been in limited request, at about late rates. Coconut oil has commanded more attention. Other oils have been quiet, but firm. Petroleum has been steadier. Turpentine has been inactive.

TALLOW, Monday, Oct. 4.—The market is quiet. Old Y.C. on the spot, 47s., new 48s. 6d. per cwt. Town tallow, 47s. net cash.

COAL, Monday, Oct. 4.—Market heavy, at the reduction of last day's sale. Hestons, 19s.; Hestons Braddys, 18s.; Haswell, 19s.; Heugh Hall, 18s. 3d.; Lambton, 18s. 6d.; Tanstall, 17s.; Eilen Main, 17s. 6d.; Holywell Main, 16s. 6d.; Hartley's, 16s. 3d. Tees, 18s. Ships fresh arrived, 25; ships left from last day, 11; ships at sea, 20.

Advertisements.

ROYAL POLYTECHNIC.—New and Popular Entertainment.—Monday at 3, and daily at 3 and 8, Professor PEPPER'S new and profusely-illustrated Lecture on the TENSTONSTELLING, or International Exhibition of Amsterdam.—Mr. BRETT'S ORATION "On Life and Life Assurance," daily at 4 to 1.—Messrs. HENRY and WALTER WARDROP'S NEW MUSICAL and MIMETIC ENTERTAINMENT entitled, "Peculiar People of the Period; or, Sketches of Life in High, Low, and No Society."—Daily at 4 and 9.

ASYLUM for FATHERLESS CHILDREN, REEDHAM, near CROYDON.

270 Children, at ages from 2 to 15, are now in this home. The average cost is £34 per head.

The ANNUAL SUBSCRIPTIONS are only £2,200, to meet an expenditure of £3,000. The deficiency is very imperfectly met by donations, &c.

There is a debt on the building and current expenses of £4,100.

The Managers earnestly appeal to the friends of the Orphan to extinguish this debt. It paralyzes their energies, and utterly prevents any attempt to extend the benefits of this valuable Charity.

Will the generous friend of the distressed who has lately given £1,000 to several public institutions, extend sympathy and help to this?

One-third of the Orphans elected are from the provinces. Will our country friends reflect on this?

All communications to be addressed to Mr. Geo. Stancliffe, at the Office, 10, Poultry, E.C.

CONGREGATIONAL UNION.

The AUTUMNAL MEETINGS will be held in WOLVERHAMPTON, on Monday, the 13th October, and following days. Members and Delegates attending these Meetings, and requiring accommodation, are requested to apply to the General Secretaries, the Rev. Dr. G. Smith and the Rev. B. Ashton, not later than the 7th October.

18, South-street, Finsbury-place, E.C.

LONDON.—SHIRLEY'S TEMPERANCE HOTEL, 37, Queen-square, Bloomsbury.

Beds from 1s. 6d. Plain Breakfast or Tea, 1s. 3d.

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SCHOOL, QUEEN'S SQUARE.—This Establishment, on the West Coast, in one of the healthiest localities in England, combines the advantages of sea air and bathing, with superior intellectual and moral training and the comforts of home.

References:—Rev. Alex. Raleigh, D.D., London; Rev. James Spence, D.D., Lon'on; Rev. Andrew Reed, B.A., St. Leonard's; John Crossley, Esq., J.P., Halifax; Henry Lee, Esq., J.P., Manchester.

Prospectuses on application to

JAMES CROMPTON, Principal.

STROUD LADIES' COLLEGE, BEECHES.

GREEN, STROUD, GLOUCESTERSHIRE.

Principals, The Misses HOWARD. Resident Foreign Governesses.

THIRD TERM COMMENCES SEPTEMBER 23.

Terms and reference on application.

THE STUDY OF THE GREEK NEW TESTAMENT.

ALFRED W. BENNETT, M.A. (Oxon.) proposes to form, in the course of OCTOBER, a Private Class (for Ladies), at his own Residence, for Elementary INSTRUCTION in GREEK, with especial reference to the Study of the New Testament.—Address, 3, Park-village East, Regent's Park, N.W.

LANSDOWNE HOUSE, LONDON-ROAD, LEICESTER.

EDUCATION FOR YOUNG LADIES.

CONDUCTED BY THE MRS. MIALL.

MASTERS—

French and Italian	Mrs. C. C. Callard.
German	Mrs. H. Hottinger.
Music and Singing	J. Saville Stone, Esq., Associate, Royal Academy.
Drawing and Painting	Mr. J. Hoeh.
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